

ANGLO-SAXON DESTINY

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Nature's Contrast to War — page 13

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The United States of America in the Bible

WE STAND FOR the truth that the overwhelming portions of the people of the United States and Canada belong to a race known as Israel in the Bible, and as Anglo-Saxon and kindred peoples in these modern times.

For centuries the world has wondered where the race of Israel had disappeared to. It seemed impossible that so virile a people should vanish in a day. The Jews keep praying for their reunion with their brethren of Israel — quite ample evidence, it would seem, that the Jews and Israel are different people. The mystery of the “lost ten tribes” has been the theme of the most serious and also the most fantastic speculations since the commencement of the Christian era. (Not before that, for knowledge made speculation unnecessary then.)

The Ten-Tribed People known as Israel were never lost except in the way foretold they should be, namely, to themselves for a time. They were “lost” in the most effective way anything can possibly be lost — by remaining in sight all the time, unidentified.

It is one of the curious things of history that the people of India were never concerned about the Ten Lost Tribes, so-called. The people of China never bothered about them; nor the people of Russia, Germany, Greece, Turkey.

The only people who ever concerned themselves about the Ten Tribes of Israel were the very people who constituted those Ten Tribes in their modern habitations. Lost! Yes, lost in the most absolute sense, in that they themselves were searching for themselves as for another people, never realizing that they themselves were the people sought.

AND yet the search was not without its value, for in searching for the Ten Tribes they searched the Scriptures carefully for all the clues that might help them. And there they made discovery after discovery, the first and key discovery being the distinction that existed between Israel and the Jews. The Jews belong to one of the thirteen tribes of Israel and have never been “lost”; they have been known to the nations throughout their career. The key to the Old Testament is just this distinction, a thousand times made, between the House of Israel and the House of Judah.

Another discovery was the “chosen” elements rested on Israel and not on Judah, so that at one step all the difficulties about the Jews being the “chosen” people of God were dispersed. And with it came a correct idea of what “chosen” means — it is a servant term; Israel was selected and disciplined to be a servant to the nations.

A third discovery led out into history — followed the people right out of the pages of the Bible, into the on-going world. As a matter of fact, these people never were *in* the Bible, they were *in* the world; they began before there was a Bible; they continued when the Bible was closed. Their race persists just as truly as the race of the oak-trees persists, and we read of oak-trees in the Bible too. But we don't speak of them as “Bible trees” — they are out there in the street and in the field.

The Bible showed the direction in which Israel marched when its record in the Bible closed. Able and competent investigators set out upon Israel's track in history — traced the people under various names — followed them across Europe — into the British Isles — then into America.

THE names of a people may be very misleading. We say Frenchman, German, Hollander, Englishman with the greatest of ease, as if we were actually identifying people by these territorial designations. Does English descent cease when an English family has lived in Canada a hundred years? Are the Americans originally native to America? So it was with Israel — different names in different places — BUT — always deeper indications than the name which showed us the same people journeying on.

So, Israel was at length found in the Anglo-Saxon people, and such branches of them as we call German Saxons, genuine Bohemians, the men of northern Italy, the Brittany men of France, the Holland Dutch, the Scandinavian people, and the doubtless many a pocket of people left in the way, in Greece, in Spain, in Poland. A great Gulf Stream of Race, applied in spirit in spite of their differing political names, and flowing through the world as the Gulf Stream through the ocean, to warm and bless.

Now, that is more than a curious and interesting fact. It is a Key Fact. It is not merely a minor addition to knowledge, it explains matters that for long resisted all the efforts of scholarship to unravel them.

It is, for one thing — though not the most important — the key to the understanding of the Old Testament. How that ancient depository of Law and History and Philosophy and Devotion has suffered because men, as they say, “could make neither head nor tail of it.” If it were some ancient told and finished tale, its importance to us would be limited, we must admit. But as a history of the beginnings and developments of a *people* and of *governing ideas* that rule the world today, it becomes very important.

(Continued on page 27)

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Editor: HOWARD B. RAND

Managing Editor: C. S. WARNER

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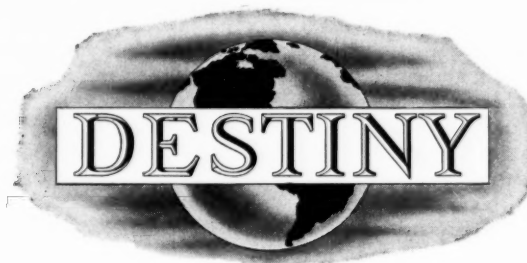
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A journal of National life and destiny — showing the plan of God, as contained in the Bible, operating through the centuries and now approaching consummation. This publication identifies the Celto-Anglo-Saxon people to be descendants of the Northern ten-tribed Kingdom, or House of Israel! It portrays the fulfillment of Scriptural Prophecy in world events — and proves the Bible to be the most modern of all books.

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OBSERVATIONS OF THE MONTH

as prophecy becomes history

Taxation Spree

THE ORIGINAL purpose of government was to establish justice and equity, compelling the refractory to conform with laws that would insure peace. But governments cannot function without financial support, so each citizen contributes toward that support for the protection afforded him. The contribution became a financial assessment and today is called a tax levy. So long as the government carried out its legitimate purpose, protecting its people from aggression within and without, a nominal tax was sufficient to support this purpose; but when that government became aggressive or departed from the fundamental principles of administration the privilege of taxation was abused and oppression resulted.

The abuse of the right to tax can reach such proportions that the government becomes supreme and the people exist to support that government. Such a government becomes a reckless spendthrift, filling its coffers after each spree by imposing an ever-increasing tax burden upon the people. History amply verifies that such spending on the part of a government is a forerunner of disaster. The present disregard of the ever-increasing tax burden had its counterpart in France just prior to the French Revolution. This was followed by the economic ruin of France.

Reforms in the matter of taxation are necessary if our nation is to escape inevitable economic disasters that come upon nations which disregard certain fundamental principles! The cost of government must be kept within certain bounds. Taxes must be equitably distributed and paid from the income of the people. In order that this may be done the following three principles must be adhered to: (1st) Taxes must bear a definite relation to the income of the people and this relation must never be disturbed. (2nd) In order to conform with this first principle taxes must be levied against income only; leaving all property, both real and personal, free from tax levies and thus not subject to confiscation. (3rd) The government must live within its income

as a matter of sound business policy and remove forever from the politicians the right to alter the tax principle. If, under these conditions, the government desires more income it must devise ways and means to increase the earnings of its people and thus increase the amount paid into the treasury as government's proportionate part of that increased earning.

What are the conditions today? We read history and condemn the brigand and the overlord who robbed and taxed to the full extent that the traffic would bear. Yet are we not in identically the same position today, except that our government has taken the place of the brigand and overlord? Certainly taxation today is not based upon the above three principles, but is governed by the ability to compel the people to pay, irrespective of the question of whether it be equitable or just.

Our government is instituting a prodigious program of spending in addition to the enormous sums already spent. If the reports we hear are true there is in evidence also an appalling waste of both money and material. Present-day politicians are like a man who, having found a chest of gold, is on a spree and as he runs short of cash dips again and again into the chest to replenish his wasted funds. The chest in this case is the earnings of the people as new and divergent ways are found by which additional tax levies can be made as the substance of the people is wasted in riotous spending.

Retribution is certain to follow such methods, for some day an indignant people will arise in their might and sweep away those responsible for the betrayal of this great Nation in the wasting of our resources. We are watching with interest the ever-increasing toll being levied upon our people by a government that knows how to spend but not how to conserve our assets. The politicians act as though the source which supplies taxes is unlimited.

We are fast approaching that point beyond which if government goes in the matter of taxation it destroys the very source from which taxes come. The end of such a road is

economic ruin for any nation; even the richest will ultimately succumb to such methods of confiscation of the property of its citizens.

Study history and the economic life of the nations of the past. The richest of them were not able to survive for long under an unjust system of taxation that destroyed the wealth and earnings of its citizens. Modern politicians seem to think they will be able to out-smart the men and rulers of the past and stem the rising tide of inevitable economic destruction by manipulation. They are but postponing the day of retribution and in so doing are making that day inevitable and even more disastrous when it comes.

The operation of the law of all the tithe is the only solution as it is set forth in the article in this issue titled "Assurance of Prosperity." The politicians will not move to put such a system into operation. Only an aroused, indignant people will accomplish this and it will be brought about in spite of political opposition. Do not expect the politician to move to curtail his source of income until the people themselves put a stop to his reckless methods of taxation and spending.

Proposed "New Order"

MAYOR LA GUARDIA of New York, Director of Civilian Defense, calls upon the nation to plan for a new order of life according to a man-made pattern. His idea of that new order, as expressed in his declaration, is the preservation of democracy under a leadership that would bring in a form of regimentation which could not be otherwise than oppressive to many.

The implications in the statement of this Mayor of New York City — this desire to preserve democracy at all costs — is particularly interesting in the light of previous articles in *DESTINY* which have shown that democracy was not the way of life established by our forefathers. It was not the form which set the United States of America apart at its founding! The Mayor would change that original form of government, which was a Republic, in line with the moves of recent years and would make that change permanent.

A new order in itself does not necessarily mean a better way of life. Hitler is undertaking to establish a new order in Europe which we would consider to be a lowering of the standards of life as well as the destruction of individual liberty and freedom. We hold the same applies to the "new order" of life that has received the endorsement of Mayor La Guardia and which is in evidence in the plans of those who desire to destroy our Republic that the principles of democracy may be perpetuated; a form of government which our forefathers would never have countenanced.

It is fortunate that Mayor La Guardia, the present administration in Washington and its advisory group undertaking to plot the course for the establishment of the order of life following the war will have little to say about that coming new order. The plans have already been made and, according to the blueprint, are as far removed from schemes emanating from Washington and London as heaven is high above the earth. The blueprint was given to men thousands of years ago by the Divine Architect. The time is fortunately near when it is to be put into operation — when nations are to build *in conformity with its dimensions!*

Men who are today loudly proclaiming that they are to establish such a new way of life, men such as Hitler, Stalin, Mussolini, La Guardia or any of the numerous trustees of the New Deal program, are destined for disappointment. Such are but members of the wrecking crew who are des-

tined to wreck the present world systems that the way may be cleared for the establishment of righteousness under the rule of our Lord and King. When their task is accomplished their usefulness in the plan of God will have been completed.

Today we but witness an acceleration in the process of wrecking that will see the destruction of, not only the totalitarian, but democratic forms of government as well. The desire to make the world safe for democracy is as much a will-o'-the-wisp as is the dream of the dictators for world power. When the tumult and the noise are over, the present plans of men will be buried with forgotten things, while out of the dust God will raise up righteous men to establish His Kingdom Rule.

The "V" Campaign

SOME TEN or twelve years ago the atheistical magazine, *The Godless*, published in Moscow, printed on its cover a large V with the hammer and sickle in the opening of the V. In the foreground were three grotesque characters representing Jehovah, God and Allah. The V, standing for victory over all religions including the destruction of Christianity and all for which it stands, has now been adopted by the Anglo-Saxon world. With Russia becoming an ally of Great Britain and the United States the V campaign instigated by *The Godless* in Moscow has now become the campaign symbol of "Victory." It would be interesting to know who first suggested the use of this V by the Anglo-Saxons.

Why do we need to use an emblem of a Godless group when *real Victory* is promised by God if we will lift up *His Ensign?* (Isa. 59: 19.) In no way would we discourage those who would gain a victory over the forces of evil. But as we depart from God's injunction that we should not help His enemies, and have adopted as the emblem of victory, a letter used in the campaign against God, can we do otherwise than protest?

The question arises, Can God give victory to the armies of Israel when Israel does these things? We certainly are living in a topsy turvy world, with the forces of evil rising to the surface and dominating and controlling the action of men and nations.

Those Eight Points

THE PRESIDENT OF THE UNITED STATES was absent from Washington for a little over a week and, as all the world now knows, a conference occurred "somewhere on the Atlantic" between him and the Prime Minister of Great Britain, Winston Churchill. Eight points have since been proclaimed, purporting to set forth the joint conclusions of these two regarding plans for the establishment of a new world order when the war ends.

Conspicuous by its absence is the apparent need of God in the consummation of these plans. In fact the impression made is that the Anglo-Saxon World is relying upon Russia's resistance to enable them to gain a victory over Germany. This brings up another point of prime importance to the establishment of that new order as outlined by the heads of the two Anglo-Saxon governments, now that Joe Stalin is to be a party in that victory. Does Russia subscribe to the eight points? By no stretch of the imagination can one conceive of the willingness on the part of Russia's ruthless dictator to subscribe to the spirit of this manifesto.

The eight points are too prosaic to be other than a sop to the public, covering as they do events after the war is won. Far more serious questions were under consideration at that

conference which had to do with how through the marshaling of our resources we could win the war. Time will have to give the verdict as to exactly what did take place, but we can hazard a guess that the fear of a Russian collapse, if aggressive assistance was not soon forthcoming, was not the least of the subjects under consideration. The situation is serious even at this writing (August 30th) and Russia no doubt is demanding action, or else —!

So far the conference has given us eight points affecting, not the war, but the peace that is to follow. On reading over some of the documents drawn up by our forefathers in times when they faced a crisis there is seen a definite need of God in solving their problems as was evidenced in the manifestoes issued. It would be well if our national leaders would review the wording of the Mayflower Compact; or the proclamation issued by Abraham Lincoln who, as the head of this Government, humbly confessed our shortcomings in the sight of God and the need of His guidance. Such a spirit is completely lacking today in the attitude of our leaders and in the desire of the people. There seems rather to be a spirit of self-sufficiency, a belief that through our own efforts and by the marshaling of all our resources we are to accomplish the defeat of our enemies and bring peace.

The Mayflower Compact begins thus: "In the name of God . . ." Later in the document these words are used, "Having undertaken for the Glory of God, and advancement of the Christian faith . . . in the presence of God and one another, covenant and combine ourselves," . . .

Our national document, the Declaration of Independence, written in 1776, has not omitted reference to God as our Creator. "When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights . . ."

Abraham Lincoln's manifesto reads in part as follows: "Whereas, the Senate of the United States, devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and of nations has by resolution requested the President to designate and set apart a day for national prayer and humiliation;

"And whereas, it is the duty of nations as well as men to own their dependence upon the over-ruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth, announced in the Holy Scriptures and proven in all history, that those nations only are blessed whose God is the Lord.

"And inasmuch as we know that by His divine law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of Heaven. We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has grown; but we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied

and enriched and strengthened us; and we have vainly imagined in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated by unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to God who made us;

"It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness: . . ."

* * *

There is striking contrast between this proclamation issued by President Lincoln and the eight-point Roosevelt-Churchill program. If out of the conference at sea had come such a document as this manifesto issued by Abraham Lincoln, the leaders of the two Great Anglo-Saxon nations would have won the admiration of all men of good will and they would have shown our people the only way which will bring ultimate victory and lasting peace.

Remember the League of Nations? It was perhaps one of history's greatest human attempts at world peace, but there was a weakness in it; it was *human*. God had been left out of the Geneva negotiations and we note with disappointment that He has been left out of the "Atlantic" negotiations.

The day will come, though, when men will no longer depend on "our war effort" to establish peace; instead they will strive to know and comply with *His war aims* in the establishment of Universal Peace! Men will come to this recognition in the not-distant future, although it will apparently and unfortunately be a *forced recognition*; for as it is written, "I will" and "they shall."

Planned That Way?

THERE ARE MEN in America who are qualified to take hold of war production and who could bring order and a flow of much needed material out of the present bottleneck in many places. But these men are not being asked to do the job. Instead of the right men who are qualified to do a job, men with inferior qualifications and politicians dominate the situation. Under these conditions political expediency is the watchword while regimentation of industry and our people continues at an increased tempo.

Citizens of the United States must forego the purchasing of certain articles, the material of which is essential not only to our own government but to the prosecution of war in Europe, Asia and Africa. Nations that do not have our standards of living or ethics have priority over the citizens of the United States in goods and material originating within our own borders and which have been fashioned by our people!

We are staunchly in favor of strengthening this Republic to meet any emergency and to help the Anglo-Saxon peoples in distress to stem the tide of aggression. When, however, our leaders move to help Godless nations and play power politics in world movements that are really beyond our sphere of influence, it is time to ask questions. Why should we go to the help of one group that they may defeat another group, neither of which are righteous? Why should we strip our nation of its wealth and penalize our citizens in a program of meddling in the affairs of every nation under the sun and involve our country in every quarrel from one end of the earth to the other? In so doing are we not asking for trouble and will we not be rewarded with it?

Perhaps all this is part of the plan to bring our nation into subjection to dominating influences that will be able to control our lives and our possessions. Certainly we are seeing measures being put into operation under the plea that we must assist all nations now or suffer later, measures which are step by step regimenting our lives and destroying our form of government. Already inconsistencies are clearly in evidence in the frequent warnings and orders being issued by those in a position of authority. The disturbed relations that exist between people and governments in all countries is now manifesting itself in relationship to people and government in our own land. Some of this is due to the failure on the part of the government to take the people into confidence, with the result that many are becoming distrustful of those in authority. One frequently hears expressions of resentment and hostility to governmental orders issued by men placed in authority but who have never been elected to any office.

The entire program of world activity today tends to enslave all peoples, whether they be on one side or the other of the present conflict or on no side at all. It is, as it were, an evil genius superintending the entire fiasco. There seems to be a malignant hidden hand directing the policies of governments, whether it be the totalitarian states or the so-called democracies, as individualism is being submerged in a deliberately planned program of state socialism. The world crisis is being used to engineer changes that might enslave our people for generations to come.

We have seen men and women take office in spite of the people; appointees in whom the people have no faith. The cure is their removal from office, particularly the removal of the reds and the pinks; and the institution of a policy of real honesty. Then there will be no lack of true sacrifice and support for our government. We live in evil times and evil men are actively working to the end that that peace which is the heritage of a free and independent people may forever be destroyed from the earth.

We fear that conditions have gone so far and our people have been so indifferent to the actual facts (as Senator Byrd termed it, "The Sixth Column of deadly apathy") that only God's intervention can save our nation from the fate that has overtaken so many others today. There is no sign of turning to Him nor is there any desire as yet to accept His ways. Until then the hidden hand of an evil genius seems to be guiding all nations toward the center of a maelstrom of chaos and destruction. America is fast moving into that center of trouble in spite of our desire to retain our liberty and freedom.

True Scholars of Truth

OFT-ASKED IS THE question as to scholars who accept and advocate the Anglo-Saxon Israel identity. The fact is, truth often goes a-begging in the so-called schools of higher learning for want of men who will fearlessly proclaim that truth regardless of the opposition they might engender.

It was the same when Jesus lived and preached in Palestine! Few of the scholars of His day believed or accepted His teachings and yet history has amply justified the faith of those who followed Him.

There are, however, men who are willing to forego the praise of their fellowmen as they leave the paths of orthodoxy and trod the by-ways of hidden truths for the sake of truth only!

It was with real interest, therefore, as we were casually turning the pages of one of the volumes of Prof. Totten's works published in 1894 A.D. that we came upon a letter from FERRAR FENTON, from which we quote the following, "I am a believer in the Identity. As a fact, 35 years ago, when I was a devotee of the so-called 'Higher Criticism' and an infidel, not only in Christianity, but in or with regard to all Religions, or religion whatsoever, I became convinced of the Hebrew origin of the British people as a mere question of scientific Philological Ethnology. I was then an ardent classical and Oriental student, read with delight in Oriental literature and the science of languages, and was struck with the fact that Kymraeg (Khumry tongue, vulgarly called Welsh) and Arabic, and Hebrew, were allied; and followed up the research, as a matter of scientific investigation, and by the regular

methods of science, I satisfied myself that we were of the race of Shem, and that Max Muller, Von Meyer, and the Germans were wrong in asserting we were Aryans."

Turning to another scholar, BENJAMIN WILSON, author of "The Emphatic Diaglott," a word for word translation of the New Testament from the original Greek into English and a valuable work in the study of the New Testament, we read that Mr. Wilson wrote Prof. Totten in 1894 as follows, "Perhaps it may interest you to know that the work you refer to and advertise, called *The Emphatic Diaglott*, is my work, and completed and published by me in 1865, . . . I am now 77 years old. . . . I am deeply interested in your work, and believe in our Israelitish origin."

The works of the above two men have certainly placed them in the ranks of real scholars. A multitude of names could be added to the list of such scholars who, because of truth, left the conventional paths that they might blaze new trails for men to follow.

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Present-Day Israel

By JOSEPH B. HARRIMAN

MILLIONS of people—in the United States, in Great Britain, and in her far-flung Commonwealth of Nations—are firmly convinced that they are descended from the “Lost Ten Tribes” of Israel. Who are these, whose doctrine is so contrary to the commonly accepted one: namely, that all who are not “Jews” are “Gentiles?”

They include the high and the low: professional men, hard-headed business men, ministers, teachers, and multitudes of Bible believers, scattered throughout the various religious groups. British admirals and generals have done their part in warfare, bravely and reverently, convinced that they were God’s agents—officers of modern Israel.

Most religious leaders, however, have rejected this idea and fought against it, ever since it first spread abroad in England one hundred years ago. Similarly, the Pharisees stubbornly withstood the belief that the Galilee Carpenter was the Messiah. Has not God always been obliged to set aside the commonly recognized spiritual leaders, and to prepare “new skins” for the “new wine” of revelation?

To adjust your life to your Maker, the first step is to accept Jesus Christ; the second, to harmonize your life with His Book. But when you go deeper, when you start to search that Book for God’s eternal plan of the ages, nothing can so handicap you as an ignorance of the true meaning of Israel’s place among the nations.

The Old Testament is full of predictions of the greatness of Israel—prophecies that the Jews do not and cannot fulfill. For the most startling of these prophecies are applied, not to Judah, but to Joseph, who with his companion tribes broke away from Judah, forming thereafter the ten-tribed “House of Israel” as distinguished from the two-tribed “House of Judah,” or the Jews.

Men have dealt with these tremendous prophecies in three ways. First, like Thomas Paine, they have poured ridicule on the Bible because these predictions were apparently unfulfilled. Second, like most of the religious lead-

ers, they have spiritualized them and sought to make them fit the Church. Third, like the growing multitude of today, they have taken them just as they read, and believed them literally. The first course is deadly; the second produced a sentimental unreality with God and the Bible; but the third brings truth, reality, inspiration. It makes men see that the Bible is living!

Let us take up the barest outlines of the wonderful story.

1) To Abraham, Isaac, and Jacob were made world-wide promises that entailed material greatness never attained by the Jews. To quote but one: “By Myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, in the multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice.” (Gen. 22: 16-18.)

2) Both Jacob and Moses, in blessing the twelve tribes of Israel, centered these material blessings chiefly on the tribe of Joseph. Of his two sons, the elder, Manasseh, was appointed to be a “great people,” and his brother Ephraim “a multitude of nations.” Speaking of them both, Jacob said: “. . . blessings of heaven above, blessings of the deep that coucheth beneath, blessings of the breasts and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors. . . . They shall be on the head of Joseph.” (Gen. 48: 8-20, 49: 25, 26.)

Moses went further, promising Joseph, in addition to wealth, world-wide military greatness. After specifying agricultural, mineral, and maritime “blessings,” he adds: “The firstling of his herd, majesty is his; and his horns are the horns of the wild-ox: with them he shall push the peoples all of them, even the ends of the earth: and they (i.e., the horns) are the ten thousands of Ephraim, and they are the thousands of Manasseh.” (Deut. 33: 13-17.)

Bible history records no proper ful-

fillment of these words: but if the miraculous way in which Great Britain has carved out a world empire in the last century or two does not fulfill this prediction, who will be so bold as to name any other nation that has “pushed all the peoples to the ends of the earth?”

3) The splitting of the Israelitish nation into two parts is recorded in I Kings 11: 26-12: 24. From then on they became two separate nations, called in Scripture “The House of Israel” (ten tribes) and “The House of Judah,” later “the Jews” (two tribes).

4) The “House of Israel” fell into idolatry and were carried captive into Assyria in 712 B.C. (usually given as 722 B.C.) whence they never returned. Over a century later the “House of Judah” were carried away to Babylon, an entirely different country. (II Kings 24, 25.) They returned representatively seventy years later and rebuilt Jerusalem (cf. Ezra and Nehemiah). They were living in the Holy Land when Christ appeared.

5) In spite of ten-tribed Israel’s terrible failure, the promises of her future greatness did not abate a whit. Hosea, who prophesied of these last days just before the ten tribes went captive, foretold that they would be cast off; would cease to be God’s people; would lose their feasts, their sabbaths, and even their identity; would nevertheless grow into an innumerable multitude; and that God would “allure” them into a strange land where He would comfort them and make them His people again. Read those wonderful first two chapters and see the unchangeable love of the Father!

But did Jehovah later change His mind? Never! The prophecies uttered long after the “House of Israel” had sunk beneath the seas of foreign captivity are just as grand as ever. To quote but one:

“And thou, son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them for thee one to another into one stick, that they may be one in thy hand. . . . Thus

saith the Lord Jehovah: Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them with it, even with the stick of Judah, and make them one stick. . . . Behold, I will take the children of Israel from among the nations, . . . and bring them into their own land. . . . So shall they be My people, and I will be their God." (Ezek. 37: 15-23.)

There are literally hundreds of prophecies that bear on the present-day greatness of the "Lost Ten Tribes," and by no stretch of the imagination can they be confined to the Jews. The New Testament is in full accord with the theme, once understood. A new life — a new Bible — is open to the devout believer from whose eyes "the covering" has been removed.

This is in no sense whatever a matter of argument as to *what* the Bible teaches. If the Book means what it says — and it does, for the Son of God declared: "The Scripture cannot be broken!" — then independent of the "church" as such, the ten-tribed House of Israel is today somewhere on earth as both a mighty "nation" and "a company of nations"; powerful, holding the "gates" of their enemies; lost indeed to their own identity, but characterized by fairness and decency and the purest religion to be found on earth.

This present-day Israel will yet be heard from as champions of Almighty God; will yet become "one" with the Jews; and thus reunited will yet face the World Dictator and his antichrist millions on the field of Armageddon.

Twelve thousand from each of the twelve tribes will yet stand with the Lamb on Mount Zion. The very "Consummation of the Age" could not be were it not that Israel, once "dead," is now alive — once "lost," is now found; and found *nationally* as well as *spiritually*.

And to all this "The Stone Wonderful," resting in Great Britain's coronation chair, is an indestructible "Amen."

* * *

There are two approaches to the subject of Israel's position on earth in these latter days. The usual one is by the path of fulfilled Bible prophecies. Since the Word of God predicts so plainly that the cast-off ten tribes are later to appear in a leading world rôle, headed by "a great people" and "a company of nations" with military power and wealth; and since those prophecies in a hundred ways fit the United States and the British Commonwealth of Nations today, this path of itself satisfies the hearts of many.

It would have silenced Thomas Paine's sarcastic arguments. It converted the brilliant West Point graduate, Lieutenant Totten (later of the Yale faculty) from skepticism and free thought, and made him a doughty champion of the absolute reliability of the Bible. Israel's reappearance as from the dead is a mighty vindication of the truthfulness and faithfulness of God.

But while the deepest revelations of spiritual truth come through the heart, the honest inquirer will find that this subject satisfies head as well as heart. A student of history, for instance, is apt to ask: "How is it, then, that the Anglo-Saxons are classed, not as Semitic, but as Aryan, allied to the rest of the Indo-European races?" It is true: they are. But remember that this classification applies only to languages, and proves nothing as to race and blood.

The writer of these words was converted to this truth over forty years ago, not primarily by the *Prophetic*, but by the *Historic* approach. Said the lecturer, author of several good books on the subject: "What is the last we hear of the Ten Tribes? Lost somewhere in the region of the Caspian Sea, seven centuries before Christ." "True," said a young man in the audience — he had learned that in Sunday School. The speaker went on: "How far back can the Anglo-Saxons be traced in their slow migration across Europe to the Islands?"

The young man was alert, for he was then studying English History in his senior year of high school. "To the region of the Caspian Sea, about six centuries before Christ!" "True again!" A Holy Ghost leap of conviction in the young man's soul then and there welded the two links together.

The Historic Link. The eighth and seventh centuries B.C. were a time of national death and birth pangs. Rome and Greece date their beginnings from this period, and Persia as well, although their active parts on the Stage of History were to come later. Egypt was dying, yet dreaming of a revival of former glories. Assyria was supreme in the East, little realizing how near her end was also. She first took captive the outer fringes of the Ten Tribes; then finding the remainder in conspiracy with So, of the 25th dynasty of Egypt, she came and carried away the rest of Israel to the north and east. (II Kings 15: 29 and 17: 1-6.)

In a few years Babylon, tributary to Assyria, threw off her yoke, and marching northward destroyed the power of

Nineveh. "The Head of Gold" of Nebuchadnezzar's dream commenced the reorganization of the world. Taking advantage of the confusion, the captive tribes of Israel slipped through the mountain passes northward and became "lost" to history, later lost to themselves.

Talk about dramas — sagas — epics! There is none other like this one! Homer's theme pales in comparison. God is writing the poem. History today traces them backward, but they left permanent "waymarks." Dan, the restless tribe, planted his name across Europe even as he had done at Laish; hence we find Danube, Don, Dniester, Dnieper, and a dozen more names, even to Denmark, or as they call it, Danmark. Leading clans of the long migration became known finally as "Angles" and "Saxons"; and they reached their God-appointed island goal in the fifth century A.D.

Meanwhile a second stream had started off by another route — the sea. The same restless tribe of Dan early developed sea-goers. (Judges 5: 17.) These "Danaans" are found in various ancient accounts, ranging the seas like the Phoenicians. Adventurous, they anticipated their brethren, the Danes, by a thousand years and set up a kingdom in the far-off islands. Irish history is full of their exploits.

Judah fell before Nebuchadnezzar; and Jeremiah took "the king's daughters" with him to Egypt, where the Bible leaves them. (Jer. 43: 6, 7.) Irish history takes up the theme: the aged prophet eventually lands in the Emerald Isle, where the last scion of David's line is married to Heremonn, the Danaan prince of the island. King George VI of England traces his lineage back to this marriage; and the "Stone Wonderful" in Westminster Abbey fits into the same picture.

Came Rome. A world lay at her feet — all save Britain. Why did Rome have to call this island the one unconquerable corner of the world? Because she was fighting Israel, though probably neither knew it. It took years of planning, and the recalled armies of the whole empire to bring the little island to terms — and then only by treachery.

When proud Caradoc, or Caractacus, as the Romans called the royal British hostage, broke all precedent by addressing the august Senate, it was an equal to equals: no cringing suppliant he. Roman historians record the unheard-of oration. God's Israel was speaking.

And wonder of wonders, the first

Christian church building ever erected outside Palestine, so far as is known, was founded by Joseph of Arimathea in Glastonbury, England! Why was that land of all lands the one where Christian missionary work should first take root? Among the first converts were members of the family of this same royal Caradoc; while the first place of Christian assembly in the imperial city of Rome was the palace assigned to the royal British hostage. Oh, what a story!

The overland wanderers had not entirely lost their identity in New Testament days. Multitudes of them were still in Asia Minor and adjacent parts of Europe. They comprised many of Paul's converts. They called themselves Gentiles for their "hope was lost." In probably three fourths of the passages where the word "Gentile" is used in the writings of Paul and Peter one may safely substitute "Gen-

tilized Israelite," and find a wealth of new meaning in the Epistles.

For instance: "I would not, brethren, have you ignorant of this mystery . . . that a hardening in part hath befallen Israel (i.e. the Jews, by their rejection of Christ) until the fulness of the Gentiles (i.e. the Lost Ten Tribes) be come in; and so all Israel shall be saved." (Romans 11: 25, 26.)

The Anglo-Saxons finally arrived at their goal, conquered the Britons, and drove them to the western part of the island. There is a remarkable admixture of Hebrew in the Welsh language, unaccounted for in any other way. But they became one nation finally. Later the Danes crossed, subdued the Anglo-Saxons, and mixed. The Normans came, conquered them all, and likewise mixed. The various tribes were coming, wave on wave — and all were Israel.

In due course the predicted "great

people" were manifested when the American colonies broke away; and finally the "company of nations" which Jehovah had promised (Genesis 35: 11) spread its British chain around the globe. And the component parts of this majestic unfolding were all in ignorance of their part in history: all unconscious that the God of Heaven was still training His ancient people, and that through their missionary activities "all the families of the earth" would yet "be blessed."

It seems a sacrilege to make this study a subject for argument. It is all The Hand of God. Yes, worldly men who cannot conceive the supernatural may scoff. Religionists, steeped in their unreality and spiritual stupor, may ignore. But hearts that have faith in the integrity of God's Word, and have seen how he delights to confound the wisdom of the wise, look up, believe, and worship.

The Story of the Zodiac

WHEN THE SIGNS of the Zodiac are read in the following order we have an understanding of the story told by these signs.

1) VIRGO — the Virgin, long before the Christian era, pictured as a female figure holding an infant. Here is recognized the seed, the offspring of the woman.

2) The next sign, the SCALES, at once conveys the idea of purchase. He came to buy or redeem.

3) Next is the figure of a man grasping a serpent as in conflict. His foot on the head of the SCORPION, whose sting appears to have wounded his heel. Here the seed, the offspring of the woman, is bruising the enemy's head after having received the predicted bruise in the heel.

4) The next sign, the ARCHER, an arrow is coming forth from the bow. Here is expressed He shall come and speedily and surely.

5) Then comes the KID, or goat, sinking down as the sacrifice appointed to be slain for sin.

6) Then the man, the WATER BEARER, is arising and pouring out water to purify and sustain life.

7) Next comes Two FISHES joined together by a band; water is their element; abundantly multiplying is their characteristic. It will be recognized that this is a fitting emblem of the Church of Christ.

8) The LAMB or young Ram is next as it had been slain, but now liveth on high.

9) The BULL, also a sacrificial animal, but living and in an attitude of victory.

10) The TWINS, the closest visible image of two natures in one person. The scriptural believer will not fail to recognize their import.

11) The CRAB is the next which originally was depicted as an eagle. Here is a true picture of the untiring efforts of the Christian for "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." (Isa. 40: 31.)

12) Finally the LION. The conqueror rending apart whatever he seizes. In the sign of Leo, the lion, is represented the serpent's final destruction and the final triumph of the Lion of the Tribe of Judah. He is exhibited in this sign as a mighty lion coming forth to finally rend his prey. Beneath his feet coils a serpent, whose name is Hydra, or the abhorred. Two constellations are linked with Hydra. The first is a cup resting on it; the other is a Raven picking at the serpent. Here, then, is depicted the end: the cup of Divine wrath poured out "without mixture" upon the devil, his works and his allies; the bird of prey devouring the dead carcass of the enemy of God and man.

Reconstruction

VISIONS OF A NEW AND BETTER WORLD have constantly occupied the mind of man. Never are they more prevalent than at a time of universal upheaval such as the present. Determination to destroy the prevailing evil is accompanied by an equal determination to fashion a new world wherein the evil can never again raise its head.

There have been other epochs of cataclysmic change, revolutionary movements which have destroyed the existing order of things in such a manner that the destruction has been thought to be complete and final. Yet the fact remains that out of the débris has been gathered the material for the reconstruction of the new order. Despite a general progress toward a higher civilization, no new world order has emerged. Because new ideas and principles have been cemented together with what has been retrieved from the old orders, the one has discounted the other with consequent chaos. The old evils have recurrently developed, leading the world to fresh outbreaks of war and all its attendant sorrows.

Will there be born out of the present pangs of the world a new order of things? And if a new order of things emerges, will it be upon foundations more sound than those of the present civilization; and will the superstructure be free from those destructive elements which always overthrow what man has built? After all, the present upheaval has been largely caused because Herr Hitler supposed he was creating a new world order, just as Marxian philosophy predicted a new order of things arising out of the last Great War.

Are we to say: "What if in ten years' time another stricken generation is still waiting and, in fifty years, we are again told that there will have to be more slaughter, ruin and famine, and the millennium seems as far off as ever?" Would we be right if we said further that "there can be no millennium save in the doom of all. That is why the millennium is unattainable in this world . . . secular Messianism, or the expectation of the millennium in this world; secular chiliasm . . . are characteristic of the contemporary spiritual and material crisis. The modern myths and the gods that inhabit the world of modern mythology are not embodiments of natural forces, are not sym-

bolic creations of man's poetic genius, but projections of those Messianic and chiliastic hopes with which modern man endeavors to smother his essential despair."

Has the prayer that has been prayed in every generation of Christians for the coming of the Kingdom of God been no more than a pious hope born of man's despair, having no possibility in reality? Are the protestations of our leaders of today possessed of no more meaning? Is this crusade, as the present war has been called, nothing more than a tilting of windmills, the desperate wishful thinking that follows a mirage in a waterless desert? Can reconstruction be no more than a recurrent building upon the places made waste by man's folly only to be made waste again and again? Are aspirations of a millennium only to be preceded by the absolute and complete doom of all mankind so that the hope can be realized only in another sphere?

Is it true that "the belief in the possibility of the Kingdom of Heaven is akin to the passion for planning, and like most other plans — only more so — the kingdom will not work? It cannot work because the Kingdom of Heaven and this world are in irreconcilable contradiction. . . . Is it possible to establish the Kingdom of Heaven on earth without at the same time establishing the kingdom of hell on earth?"

The establishment of the Kingdom of God on earth *does* mean the end of the *age*, but *not* the end of the *world*. It *does* mean the destruction and complete overthrow of the *existing order* of things, but *not* the end of *mankind*. The present order is in irreconcilable contradiction to the order of the Kingdom of God, therefore the present order has got to go. That is why, if the millennium is to be realized, it is imperative that both the foundation and the superstructure shall be completely new.

There can be no rebuilding upon old foundations nor can there be a structure according to old conceptions of cosmogony. The fundamental error of all old orders and of the present order is that man's conception of the world has been almost completely materialistic, and he has built the orders of human society accordingly. He has made no provision for the administration of God, nor for the development of man's spirit or the operation of spiritual laws designed to assist him.

"The conquest of the material world, which has ceaselessly absorbed the attention and will of man, caused the organic and spiritual world to fall into almost complete oblivion. . . . Men cannot follow modern civilization along its present course because they are degenerated. They have been fascinated by the beauty of science, the science of inert matter. They have not understood that their body and consciousness are subjective to matutinal and spiritual laws, more obscure than but as inexorable as the laws of the sidereal world. Neither have they understood that they cannot transgress these laws without being punished," says Dr. Alexis Carrel.

The Kingdom of God is not the reconciliation of irreconcilables. Things which cannot be reconciled to the principles of God's Kingdom must go. It is the God-designed order of human society wherein it is possible for man and all his potential activities to be attuned to God and all the eternal cosmic laws that make provision for the full and abundant life of the spirit, soul and body of individual and corporate man. It is no more possible to establish the Kingdom of God on earth without the recognition and operation of spiritual laws than it is for there to be manifestation of matter without the vibrations of basic cosmic energy.

If, then, we would reconstruct the world, our vision must be the vision of the Kingdom of God. Nothing short of this can give the warring earth peace and remove forever the fundamental causes of recurrent catastrophe. If we would reconstruct the world according to the Kingdom of God then we must align ourselves with the God of the Kingdom and be subject to His operation. It has been given to the United States of America and the British Empire to take the lead in this matter, because, being Israel, these nations have been given the commission to demonstrate the Kingdom. To her has been committed the oracles of God whereby she may know how to become attuned with the Almighty. To her has been given the laws of the Kingdom which in operation are an expression of the eternal principles of righteousness for all the activities of man. Thus will God, out of the present chaos, through Anglo-Saxon-Israel and those associated with her, fulfil His declared purpose.

Assurance of Prosperity

WHEN MEN accept the fact that there is a God there also comes a recognition of an obligation towards Him. Such is evidenced in all systems of worship. The motive which actuates the heathens in presenting gifts to their gods may be that of fear, and the gifts for the purpose of appeasing the wrath of their gods; but nevertheless it shows that human beings intuitively recognize the need of dedicating to God a portion of their substance. Through lack of knowledge, and because of fear the heathens follow customs contrary to what God requires, while through ignorance and selfishness many Christians withhold from God that which is due unto Him. Both suffer, for the heathens — driven by superstition — fall into many errors, resulting in a multiplicity of troubles; and the Christian loses the blessings of prosperity in keeping back the first fruits that are holy unto God!

This subject is so vital to prosperity and so necessary to the wellbeing of everyone who desires God's blessings upon their undertakings that we are setting forth a few facts regarding giving.

If attention is called to God's financial requirements, as set forth in the law, nine times out of ten the average Christian makes the excuse for failure to observe this law that he or she is not under law but under Grace. But is such an answer a valid excuse? If it isn't, then in the failure to keep the law regarding giving, such a Christian robs God with the consequences that were to result as pronounced by Malachi for such failure.

* * *

Let us first deal with the basic objection regarding the law so often raised by men when attention is called to this subject of law. Whether it be the law of giving, of health, or any one of the numerous laws of God (as set forth by Him for our wellbeing) the average Christian brushes them all aside with the above excuse; and in so doing is quite ignorant of the fact that the laws from which Grace, or the favor of God, has set us free are not contained in commandments, statutes and judgments but in the ritual or sacrificial laws of worship. The laws of ritual were added at Mount Sinai and were to be a schoolmaster to bring us to Christ; but when

Christ came the laws contained in ritual were nailed to the cross! Thus men were set free *from the laws of ritual* by the favor of God through His Son Jesus Christ.

Nowhere in the New Testament is there any evidence that because a Christian is under Grace he has been granted a license to violate the law. In fact the New Testament teaches otherwise, irrespective of the declaration of Christians who have failed to comprehend the entire scope of the law.

Can a Christian, simply because he is under Grace, commit adultery, kill, steal, covet or bear false witness? Most certainly he cannot. He is bound by the requirements of these commandments but being a Christian and loving his neighbor he will not violate them. He keeps them because of the love of Christ while others will be compelled to keep them through fear of punishment. The Christian is not bound by compulsion but by love, but the non-Christian is under the compulsion of the law. Thus love and not fear actuates the Christian in the keeping of the law, but *nevertheless he keeps that law!*

There are certain laws given by God which, when kept, eliminate sickness from among His people. Now if it is true that the Christian is free from the need of observing law then he is at liberty to violate these God-given laws of health and in that violation he will still be immune from all sickness. Do we find Christians free from sickness today as they violate God's laws of health in the keeping of which is promised freedom from sickness? They are not.

The same identical reasoning that applies to the individual in the failure to keep the law also applies to the nation as it violates the statutes and refuses to administer His laws. We are today suffering, as a nation, under every one of the curses that were to come upon us for such violation. There is poverty and distress in our midst while many of our people suffer because of the lack of economic wellbeing. War and distress afflict God's people as they continue to violate all His laws. Thus through cause and effect we have evidence demonstrating the operation of law in the suffering afflicting our people under the punitive clauses of the law.

God has given laws covering our

physical requirements as well as man's relation to God and to his fellow men. Through Jesus Christ the way has been opened for men to become right with their Maker. It is the height of folly to think that because we can become right with God through His Son Jesus Christ that a license has been granted us to violate all God's laws for our physical wellbeing — yet that is what is being taught by some and practiced by multitudes to their own discomfiture and suffering.

* * *

There is much more that could be said regarding the laws of God apart from those contained in the ritual. Jesus said, "Whosoever therefore shall break one of these least commandments (He is speaking of the law), and shall teach men so, he shall be called the least in the kingdom of heaven." (Matt. 5: 19.) Only those who have accepted Christ are to enter the Kingdom, yet here we have on the authority of Jesus the statement that some who enter the Kingdom will be least in the Kingdom because of their opposition to His laws.

Jesus also said, "That except your righteousness (your keeping of the law) shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven." (Matt. 5: 20.) Jesus has here made it obligatory for the Christian to be more scrupulous in the keeping of the law than had been the case with the Scribes and Pharisees.

Now the Scribes and Pharisees observed the law of giving, yet Jesus has declared that a Christian must keep this law better than any Scribe and Pharisee. This means not only the outward observance of the law but an inward desire to keep it. When condemning the Scribes and Pharisees He called them hypocrites, "For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done (that is, tithe), and not to leave the other undone." (Matt. 23: 23.) Thus they came under condemnation for failing to keep all the requirements of the law.

Is it possible for a man to rob God? Malachi the prophet declares that it is with judgment upon man's substance as a result. He asks the question, "Will

a man rob God?" He gives the answer in the name of the Lord, "Yet ye have robbed me." The people reply, "Wherein have we robbed thee?" The prophet declares the offense when he says, "In tithes and offerings."

Because this is so Malachi points out that they are cursed through lack of prosperity. But the people, having become indifferent to the need of serving God, reply, "It is vain (or folly) to serve God: and what profit is it that we keep his ordinances?" Here is evidence of a low state of spirituality among the people in the refusal to recognize the need of serving God with their substance.

God issued a challenge to the people, "Bring ye ALL the tithes into the storehouse, that there may be meat in my house (provision made for the poor), and prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

This call to tithe is not only directed to the individual but it is national in scope as indicated in the ALL. This is borne out in the statement, "For ye have robbed me, even this, whole nation." When the nation restores the whole tithing which includes the Israel method of taxation the Lord says, "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land."

In this promise addressed to the nation it is well to note that a bound is set as to the amount of taxes that could be collected, an amount beyond which the administrators were unable to go. That bound was the tithing system. Unless some such bounds are set the right to tax carries with it the power to destroy. Instead of today's taxation being based upon the tithe it grants a right to levy by order or in behalf of the government, according to governmental needs, a contribution upon persons, property or business. The law of tithe limits the amount payable as taxes to a percentage of a man's increase; with all his property, both real and personal, free from taxation or from being subject to confiscation. Because we have ignored God's laws, excess taxation is destroying the financial independence of individuals, confiscating the property of many, and ruining the business of others, while it tends to enslave the people. Instead of the government ex-

isting to serve the people, the people exist to support the government. Such conditions lead to *tyranny* and *oppression*.

The Law of the Lord requires the nation as well as the individual to observe the laws of tithing. The question of taxation is so important and bears such a direct relation to the prosperity of a people that failure to keep the God-given system has been the cause of bloodshed and war, perhaps more so than any one other factor in the administration of government. It is a matter of history that excess taxation has led to revolts, revolution and often resulted in the assassination of high government officials. Before the present world crisis reaches its climax the question of governmental levies on our citizens in the form of ever-increasing taxes upon their property and income may end with an internal crisis which may eclipse in its severity any possible disaster that might be inflicted upon the field of battle.

Primarily, taxes must be paid by the people out of their income and from their increase. This is so, regardless of the type of property against which they are levied. Any government that institutes excessive taxation is systematically destroying the income of its people. Such a government ultimately finds itself compelled to devise new and more ways to raise taxes to meet the needs of a government facing the dwindling income of its people. Thus there is established a vicious spiral at the center of which is inevitable economic collapse, if not bloodshed and revolution. Our government is already launched upon just such a course and as they sow the wind so shall they reap a whirlwind.

* * *

This brings us to the method of taxation established in Israel. It rested upon the principle of the law of tithes. Many views have been expressed regarding the subject of tithing, but few comprehend the entire scope of the subject as it applies to both individual and national observance. While the word tithe means a tenth this does not limit the returns to only a tenth of the income of the people. The fact is, the Bible sets forth three distinct tithes and when taken over a period of years amounts to about a fifth of a man's income or increase.

Under the tithing system in Israel there were no tax levies made against property, either real or personal, but taxes were a *percentage of a man's earn-*

ings and increase. When a man ceased to earn and failed to have any increase he paid no taxes! His possessions were free from confiscation and he could live and enjoy them though his earnings had ceased. Today we tax the possessions of a man and when the day comes that he ceases to earn, and is unable to meet these tax levies, his property is confiscated and he may end his days on the poor farm. This we call "civilization." But under the God-given system a man was protected in his holdings as old age approached and was free from the fear of destitution and want.

According to the law of the Lord the first tithe was levied upon the seed, crops, fruit of the trees, in fact all of a man's increase in cattle and goods. This tithe is declared to be holy unto the Lord. The Levites who administered the affairs of state collected this tithe. (Num. 18: 21-29.) One tenth of this tithe was given to the Aaronic order of priesthood for religious purposes, the nine tenths being used for kingdom activities. Thus only one tenth of the tithe went for religious services.

The second tithe was taken to be used in a thanksgiving feast. This was a tenth of the nine tenths left after the first tithe had been taken. "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God." (Deut. 14: 23.) Here we have instituted a yearly thanksgiving service with eating and drinking in celebration of the good things God has provided. This tithe also provided the means for journeying to Jerusalem where the feast was to be held. (Deut. 14: 24-26.)

The third tithe or "community chest" was taken every three years. This was in addition to the taking of the other two tithes and after they had been taken. The omission of this third tithe brought condemnation from Isaiah as he charged the people with robbing the poor. (Isa. 10: 1-2.) The law states, "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: And the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." (Deut. 14: 28; also Amos 4: 4.) During the other two years provision was made for the poor in the law of gleaning.

The tithe of the flocks was taken by

allowing them to pass under the rod as they went to pasture and every tenth was selected. "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." (Lev. 30: 32.)

In addition to the tithes every man paid a poll tax when Israel was numbered or as we would say today when the census was taken. In this tax both rich and poor paid alike. (Exodus 30: 12-16.) This money was used in the service of the Lord, which would be in the carrying on of the affairs of the Kingdom.

In addition to all the tithes and to the poll tax which were legally required to be paid under the law there were free will offerings to be given by those who were abundantly blessed of God and in accord with that blessing.

Thus we have set forth in the Bible the perfect system of giving and taxation which instead of impoverishing a people assured prosperity and contentment for the nation. This law of tithing is mandatory both on the individual and the nation. Personal blessings are promised to the individual in the keeping of this law, while to the nation abundant prosperity is assured.

Because of national failure to recognize and keep God's law of taxation we suffer with excessive levies against

property and possessions resulting in oppression and economic troubles. The question naturally arises as to what the individual can do when the nation refuses to put into operation these perfect laws.

Irrespective of what the nation did the law of tithing as to the tenth of a man's increase was recognized from the very beginning. Adam, Cain and Abel practised giving the tithe. Shem, a preacher of righteousness, received tithes of Abraham. Jacob made a vow that if the Lord would be with him he would surely give the tenth unto God. (Gen. 28: 20-22.) The law of the tithe is well established in the Bible as to the minimum that men owe to God out of their increase. When Israel was organized into a Kingdom at Mount Sinai the tithe was increased to include the entire scope of taxation, so that a fifth of a man's increases covered his financial obligation to God and to the Kingdom. All taxes other than the poll tax were provided for in this system of tithing.

The early Church practised tithing in systematic giving, laying aside each week according as the Lord had prospered them. (1 Cor. 16: 2.) Surely men can do no less than was done by the fathers of the Church and by the patriarchs of old; and in the keeping of this law of tithing will come the fulfillment

of the promise of material blessings.

Now no man can afford to tithe, neither can he afford not to tithe. God will not be a debtor to any man and he who tithes will find that God will return to him full measure, keeping His promise of providing for those who honor Him with the first fruit of their increase. There may be a period of testing when a man starts to tithe, but His promises will not fail. Because of God's promises *no man can afford not to tithe* in the returns God will most certainly give him for his faithfulness.

When the day comes that the nation keeps the law, then the vexatious problem of taxation will be solved forever and the administrators will live within their income which will be a percentage from the increase of the people. The people will then be able to pay all the tithes without hardship, for God will pour out a blessing of real prosperity upon the nation when they keep all his laws. Meantime the individual must tithe his increase and use it in the service of the Lord. He is obligated to set aside a tenth of his income in the service of the Lord in order to be eligible for the blessings as set forth by Malachi the prophet. (Malachi 3: 10-18.) Then when the nation observes the law the tenth will be increased to a fifth to include the tax levies for the support of government.

— H. B. R.

Nature's Contrast to War

HAVE YOU EVER beheld the sheer beauty of the northern countryside in autumn, when the vivid rampant colorings from the Divine palette have transformed the hardwoods from their somber summer greens into a color riot so breathtaking that it defies description; color beauty so wonderful that neither master artist nor color photographer can really capture it?

In the clear crisp October air, nature's offerings are a tonic for the soul; an inspiration toward clean thinking and better living. And to think, in the midst of such beauty, that men are at war!

Why?

Largely because of the economic fact; because they have not *shared among themselves*. They have not shared freely, as has the Creator, for all men. As Wordsworth phrased the thought, "The world is too much with us; Late and soon, getting and spending, we lay waste our powers — Little we see in nature that is ours . . ."

"Getting and spending . . ."; content to "live and let live." Well, that's not enough! We must learn to live, let live, and **HELP LIVE!** "He Who went about doing good" taught us that. But as yet *most of us don't believe Him!*

And so today millions of men are at war — with millions more thinking of war; until the very air seems tense, with

war almost universal. And it's a crime; a crime against God and against mankind.

But the day will surely dawn ("It's comin' yet," wrote Bobbie Burns, revered bard of Scotland) when men will thrill to peace as they now thrill to a good (for them) stroke of profitable fortune in business; or as they now thrill to a new invention for destruction and killing. For is the acme of civilization's trek upon the centuries to be found in the instrument panel of a bomber? Is that the *end-point*? With more wars, and still more wars ahead of future generations?

No, it cannot be! It isn't going to be! We turn to the Book of our forefathers and there we find Divine Assurance that the true climax will be such peace as now passeth understanding — when the world will be lapt in universal law; a peace at present quite beyond the ken of man — when we will see in nature what is ours, and **LIVE**, instead of die.

The true definition of that future, which is fortunately not distant now, is the Kingdom of God. For the Kingdom encompasses the desire of all nations and when it is here in full fruition it will force ill will off the face of the earth and make of this world a place where Peace on Earth, Good Will Towards Men will be the rule; and *the nations shall learn war no more*. (Micah 4: 3.)

— C. S. W.

The Judah Sanctuary and the Israel Dominion

By REV. CLAUDE COFFIN

THE BIBLE is the record of a Divine Plan for the restoration of the world to the Sovereign Rule of God. At the center of that Plan there is the Divine Person of our Lord Jesus Christ, and as the point of contact between God and the Human Race we have a Divinely chosen People. The need for this program of restoration lies in the involvement of the Adamic Race in the aftermath of a vast Pre-Adamic Rebellion against the Sovereignty of God on the part of Satan. Brief glimpses of this are given us in the record of the program for restoration.

Let us examine the agency employed for the enactment of the Divine Plan and note its relationship to the Divine Person in and through Whom it is to find its consummation. To eliminate either the Divine Plan or the Divine Person or the Divinely Chosen People is to leave us not only with an emasculated Bible, but with no Bible at all.

Even the superficial reader of the Bible has to admit that a very large part of it is concerned with a People called Israel. More careful readers discover how in both Old and New Testaments Israel plays by far the most prominent role of any nations mentioned. As a matter of fact, other nations are only mentioned as they come in contact with Israel, and so contribute toward the enactment of the Divine Plan. What, however, is less frequently understood or taken into account is the striking fact that for the purpose of carrying out the Divine Plan, Israel is with definite intent divided into two sections with two differing histories and dual parts to play. Failure to recognize or understand this very evident fact has led to the inevitable confusion in Bible interpretation which is so prevalent. I would point out that not only was this division definitely intended, but that it was a historic necessity for the carrying through of the Divine Program.

As a keynote we will take the remarkable statement concerning Israel given in Psalm 114: 1, 2: "When Israel went out of Egypt, the House of Jacob from a people of strange language; Judah was His Sanctuary, and Israel His Dominion . . ."

We shall see how this distinction indicated, and was a forecast of, the Two-Part Program to be carried out by Israel during the progress of subsequent centuries. Israel and the House of Jacob are mentioned in their association with Egypt. When Jacob went down to Egypt on account of the famine in Canaan, his family was seventy strong. When, some 430 years later, as a nation, it moved out it had become a vast multitude. Psalm 114 is a remarkable summary and record of that great historic event. A close study of the Psalm reveals it to be prophetic as well as a record of what took place at the time. The world of nations and peoples is moved as God's Nation is projected into their midst and launched on its world mission of blessing in accord with the Abrahamic Covenant. It was one of the greatest moments of world history, the Divine Sequence to that which had preceded it, when, at God's bidding, Abraham had lifted his eyes to the starry firmament above and then turned them down to the sand at his feet, and been told that innumerable as were those heavenly bodies or the grains beneath him, so multitudinous should his seed be. Thus, with its almost telegraphic brevity, does the Word of God relate the event around which future world changes were to revolve. Those 430 years in Egypt had been the preparatory school for the nation. It is very easy when reading the Bible to overlook the time factor. Over four centuries in the history of a people is a long time, time enough for many changes to take place, time enough for national roots to sink deeply into the life and customs and thought of their environment, time enough to make it very difficult to loosen a people from its surroundings. The loosening process employed by God had to be drastic. Roots that had become firmly embedded in age-old habits had to be torn out with the inevitable suffering. On the historic side a change of Dynasty turned Egypt into a House of Bondage; the walls closed in upon the people; their freedom was gone. But it served its intended purpose; it severed the ties with Egypt and at the same time inculcated into the very fibre of the nation that inherent hatred of bondage

and slavery in every form that was to provide the peculiar character trait which would fit Israel for her task in the Latter Days when she would "proclaim liberty to the captives and the opening of the prison to those who were bound." Three months later Israel is constituted a "Kingdom of Priests and a Holy Nation" into Jehovah.

Before Israel in the course of time becomes a Two-Kingdom nation, it is interesting to notice how from the very beginning certain preliminary changes in its original constitution took place. We find first the Twelve Sons of Jacob (Israel). In their order of birth, Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Napthali, Gad, Asher, Joseph and Benjamin. The first change is when these men become the fathers of Tribes. Levi is divided among the other eleven and is not counted as a twelfth. Then Joseph is eliminated and in his place his two sons Ephraim and Manasseh are inserted, bringing the number back to its original twelve. The next change is when Judah becomes the Sanctuary tribe, leaving the other eleven to constitute the Dominion section. The Levites are still equally distributed among them. The further development which gives us the two Kingdoms witnessed another change. Levi is gathered up and placed as a whole tribe again with Judah, and Benjamin — one of the Dominion section — is lent to Judah in order that "David may have a light always in Jerusalem." Thus in its final form we have the Israel Nation divided into its two preindicated sections as Sanctuary and Dominion: the House of Judah comprising the Southern Kingdom with its capital at Jerusalem consisting of Judah, Benjamin and Levi, and the House of Israel comprising the Northern Kingdom with its capital at Samaria consisting of the remaining ten tribes. They are now ready for their respective marches down the coming centuries and composed so as to fulfil their respective parts in the Divine Program and make their respective contributions toward its ultimate consummation. It is well to remember two things: firstly, that when the Divided Kingdom began its march along

its respective and differing routes, the Jew, as we know him today, had not appeared on the page of history, and, secondly, that the two sections never completely reunited, nor have they done so up to our day. It is in the Plan that they are to be reunited, and there are many indications that the reunion is not far off. Our study of the subject may help us to understand why they have remained separate.

We come now to the consideration of how this dual mission of Israel has been carried out; how in its predetermined and ordained division it became God's Sanctuary and Dominion. It is essential to the understanding of the Bible to recognize and accept this difference between the two sections of the Chosen People. History has produced the division and maintained it in accord with the Divine intent. Historically, we shall look in vain for God's Sanctuary in Israel or for His Dominion in Judah. History always keeps to the prophetically indicated course because History is *His-Story!* Those who look for the fulfillment of the entire program within Jewry will be disappointed.

The outstanding Figure in the Divine Plan is that of our Lord Jesus Christ, and it is because the Chosen People stand in relationship to Him and His Work, constituting His point of contact with the world, that Judah and Israel were separated and kept separate. Our Lord, as the Central Person around Whom all the Program revolves, had a dual work to perform, i.e., that of Priest and that of King. As Israel's High Priest and Redeemer He needed a Sanctuary in which to perform His Mission. As Israel's Messiah (Anointed King) He needed a Dominion in which to reign. He had to meet the demands of both an Altar and a Throne, those of Priest and King. Now, as His dual mission was to be separated by c. 2,000 years as regards point of time, two Advents were necessitated. Thus the Sanctuary Section was to prepare for His First Advent and provide the environment in which He could offer the Sacrifice for the sin of the World, and the Dominion Section was to prepare for His Second Advent by providing the environment amid which He is to receive the Throne, and Reign. Sanctuary and Dominion, Altar and Throne, are thus provided for in the Divine economy. One of the reasons why in some circles of religious thought there is no place for a Second Personal Advent of our Lord is the failure to recognize His dual work as Priest and King as being both literal and actual

facts, the second to be as historically demonstrated as was the first. The Throne is to be as literal as was the Cross.

It is interesting to notice how all the major types of the Bible are dual, of necessity so. Although they all prefigure a single act on Christ's part, they are compelled to express it in two parts. The ceremonial for the cleansing of the leper entailed the bringing of two birds. One was killed over running water, and the other immersed in it and then liberated. It was the only possible way within the limitation of the human means to express death and resurrection to life. In the Person of Christ it found its fulfillment; He could lay down His Life and take it again. There was both the lamb slain as an atonement and the liberation of the scapegoat to signify the bearing away of the nation's sin. In Christ it was fulfilled: He both bore and carried away our sin. "The Lamb of God bearing away the sin of the world." This is why the Chosen Nation, God's point of contact with the world He is saving from its sins, had to fulfil this double part of Sanctuary and Dominion.

We ask the question, has it worked out? If so, how, as regards history? Let us see how Judah became God's Sanctuary and how Israel became His Dominion, how the history of Judah leads us to the First Advent of Christ and how that of Israel is leading us to the Second. We must, on account of limited space, only summarize and indicate direction. We pick up the thread of the history of Judah first, from the time-point of the Divided Kingdom, taking it in the order given in Psalm 114 — the House and Kingdom of Judah consisting of Judah, Benjamin and Levi, with its capital at Jerusalem. Certain historic events happen, with which readers of the Old Testament will be familiar, which lead to the Babylonian Captivity under Nebuchadnezzar. It is a Captivity limited to 70 years — in order that the land may enjoy its Sabbaths — and confined to the Southern Kingdom. When the time is completed a remnant, by permission of Cyrus, returns to Jerusalem to rebuild the City and the Temple. It is part of the Sanctuary task and therefore confined to Judah. The story is told in Nehemiah and Ezra, but certain prophetic indications are introduced into the historic happening. Daniel 9 foretells the future course to be kept by this remnant. For 70 weeks (490 years) the nation is to continue during which certain parts of the Di-

vine Program are to be accomplished. These are indicated as being "To finish the transgression — to make an end of sin — to make reconciliation for iniquity — to bring in everlasting righteousness — to seal up the vision and prophecy and to anoint the Most Holy." (Dan. 9: 24.) It is definitely Sanctuary work. Immediately following this certain other events will transpire. "Messiah shall be cut off — the City and Sanctuary shall be destroyed — the end shall be with a flood — and unto the end desolations are determined." We look back upon this part of the program and find it fulfilled to the letter. We note that the House of David — guardian of the Throne — is removed from over the House of Judah and transplanted to Israel the Dominion Section; that Judah returns and rebuilds the City and Temple (Sanctuary); that when the 70 weeks have run their course, Messiah — Who came of Judah — is "cut off" and that desolation follows. The Jewish people cease to be a nation and are scattered. Here is the story of Jewry as distinct and separate from Israel.

When Our Lord came He came of Judah. To the woman at the well He says, "Salvation is of (from or through) the Jews." At the very moment He utters His last cry from the Cross, "It is finished," the Temple Veil is rent in two from top to bottom. Thus was the Sanctuary Mission accomplished; thus did He redeem His people (Israel); thus did He make Salvation for the world possible. The finality of His Sanctuary work with its Sacrifice is indicated by the rending of the Veil from above. Thus was the first half of the Divine Plan fulfilled in Judah, God's Sanctuary. Thus the High Priest made Atonement and passed within the Veil to appear with His Own Blood in the Presence of God for us.

But it was only the first part of the Divine Program, the Sanctuary part. The second part was to follow. Let us trace it.

Round one hundred and fifty years before Judah went into Babylon, Israel, the Northern ten-tribed Kingdom with its capital at Samaria, had been deported to Assyria. It is from here we must pick up the thread that will indicate to us how the Second Part of the Divine Plan was to be carried through. We can only summarize, but it is the summary of both prophecy and history. Israel, God's Dominion, passes out of Assyria and is sifted through the nations. (Amos 9: 9): "I will sift (cause to move) the House of Israel among all

nations; yet shall not the least grain fall upon the earth." Then Israel is regathered into "A land of their own whence they shall remove no more," and from now on the messages directed to "Israel in the Isles" are in force. There follows the restoration to Israel of the Covenanted Territory including Palestine in 1917, together with Egypt and Assyria. I wonder whether the vision is taking shape as we follow this Dominion part of the program? While the Sanctuary part is in process or enactment the Dominion part is being shaped. The long succession of Babylonian World Empires runs its course and, as indicated, the Stone grows to be a great mountain, the God of Heaven sets up His Kingdom (Daniel 2), His Dominion in Israel, never to be destroyed, never to be left to another people, but to break in pieces and consume all these kingdoms and to stand forever. The Christian Era, our dispensation, has witnessed the expansion of Israel-Britain and the United States of America, God's Dominion, together with other sections of Anglo-Celto-Saxondom assuming world dominion. Today we are witnessing the final phases of the Fall of Babylon the Great and a world dislocated and perplexed as the old world order disintegrates. Men ask us whither it is all leading? There is but one answer for those who believe God and His Word. The Dominion Part of the Divine Program is in process of enactment and the Advent of the King imminent. The world setting in which God's Dominion in Israel is developing is as real as was that in which His Sanctuary in Judah developed. The only difference is that

of time. It is a very wonderful world in which we are living today from every point of view, but particularly from that of the Prophetic Scriptures. Just review the situation. The succession of world empires emanating from Babylon has terminated and the final phases of the disintegration of the old systems and world order are with us at the moment. Palestine is in the hands of Israel-Britain. The territory granted to Abraham "From the river of Egypt to the Great River Euphrates" is also Israel's. The highway from Egypt to Assyria is built. Megiddo has become Armageddon. The Turkish Empire is gone. Russia has told the world that she is Gog. Abyssinia has resumed the ancient Bible name of Ethiopia. Mussolini has renamed Tripoli, Libya. The nations are being gathered together to the Great Day of God Almighty. The Church is at the Laodicean period of its history. The "Peace! Peace!" cry is abroad in the earth, when there is no peace. The Crisis of the ages is upon us. What has yet to be enacted to complete the final items on the Divine Agenda?

With the Sanctuary Part of the Program completed and the Dominion part almost complete, we look for the fulfilment of Gabriel's message to Mary concerning the Son she was to bear: "And the Lord God shall give unto Him the Throne of His father David, and He shall reign over the House of Jacob (Israel) forever and of His Kingdom there shall be no end." That is to be the culmination of our Lord's Second Half of the Divine Program, as Calvary was the culmination of the first half. We await the reunion of the divided Nation of Israel. "I will make

of them one nation in the land upon the mountains of Israel; and one King shall be king to them all; they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." (Ezekiel 37: 22.) We await the fulfilment of Zechariah's vision of Christ as "A Priest upon His Throne." (6: 13.) Thus will the dual purpose blend into one grand consummation. A Divided People re-united — a double type fulfilled in One Person and His work — Two Advents finding their goal in a Redeemed People and an Earthly Kingdom. Israel ruling with God — Christ the Redeemer and King of Israel on His Throne, the Throne of David preserved in the Dominion for His accession.

In view of all this it seems impossible to miss the Divine intention and purpose in the Division in Israel and the Two Advents of Christ. How history comments on the Holy Scriptures, how world happenings fulfil prediction and how the Divine Plan finds its enactment through human agencies are shown when we are willing and humble enough to be learners. The night is far spent, the day is at hand, we have reached the Midnight Hour and the cry is sounding, "Behold the Bridegroom cometh, go ye out to meet Him!"

Under the guidance of the Holy Spirit we are shown the "Mysteries of the Kingdom of Heaven," and how Judah and Israel have their respective places and parts in the Divine Plan for world blessings through our Lord Jesus Christ, the Great Redeemer of Israel and the Saviour of all men, especially those who believe. (I Tim. 4: 40.)

Israel

TO MANY FOLK, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism.

God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen *for service*.

God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. Whilse performing that service, God guaranteed to

Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed His own name upon them for Is-ra-el means "a prince with God" — and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is the subject of our story.

— From "Blind is My Servant"

By L. BUXTON GRESTY

Brewing the Climax

By W. C. NABORS

August 29, 1941

“ONE THING leads to another” is an old saying, but it is the foundation of understanding. In the study of Prophecy we need to be conscious of the fact that we are ever under instructions to *watch* (Mark 13: 37) with the sure promises that we can know the mysteries of the kingdom (Matt. 13: 11) and the further statement that those who do not watch will not know (Rev. 3: 3). This last reference is undoubtedly another way of stating that the critic shall find satisfaction for his cravings through criticism of the watchers or students of Prophecy and thus be diverted from the true source of knowledge.

Students of Prophecy have anxiously awaited the events to occur around August 23, 1941, believing that these events might bring additional understanding of God's plan and pattern of the Judgment of the Nations.

The broad outline was carried in *DESTINY* for November, 1940.

Two major campaigns against Palestine are clear. The campaign pictured in Daniel between the King of the North and the King of the South, which history has proven began November 10, 1940, and prophecy suggests will continue for a period of 1,290 days, ending May 23, 1944. This is the attempted invasion of Palestine via the Mediterranean and Egypt.

Overlapping this in part is the campaign described in the Russian chapters of Ezekiel (37-39), which prophetic study has indicated will begin August 23, 1941, and last for 1,290 days, ending March 5, 1945.

It was expected, therefore, that the events of August 23, 1941, would indicate to prophetic students the initiation of this campaign but that it would appear in such a way that only students of Prophecy would be able to see and understand it while critics would satisfy themselves with *their* opinions and appraisals of world news without benefit of guide.

Let us, therefore, examine the news of the period for a prophetic milepost that would serve to give us our bearings as we survey the period; a milepost from which we can make further observations. The civil engineer with his

transit moves from known locations to establish new bearings. The study of Prophecy follows the same pattern. Probably the clearest news indication is given in an article by Constantine Brown under Washington date line of August 23, 1941, titled “Britain and America Ask How Long Stalin Can Last,” a part of which follows:

“Peculiar Light”

“American military observers are still cooling their heels in the embassy at Moscow. Not only are they not permitted to go to the front but they are shadowed by the G.P.U. agents. Every move they make is checked by the secret service men and, unless they want to get Russians into trouble, they must maintain contacts only with people designated by the government.

“These are, of course, minor factors but shed a peculiar light on the trust of the U.S.S.R. government in the representatives of the United States and Great Britain — their new ‘comrades in arms.’ High ranking Soviet officers are said to be grouching because, while the Soviet forces bear the whole brunt of the German onslaught, the British and the American Armies ‘are having tea and playing football.’ The leaders in Moscow, and at the front, are reported to say that if Germans are checked it will be because of the bravery of the Communist soldiers. The bourgeois armies have contributed nothing towards the defeat of the Germans. Even the arrival of a large British force in the Middle East, ready to move into Iran, is looked at askance by the Russian high command. That force is more suspected than welcome.

“In certain diplomatic and political quarters it is wondered whether at a given moment — in a none too distant future — the Soviet government will not listen to German ‘suggestions.’ Though fighting valiantly, the Russian armies are being badly hammered.

“At present the main German effort is in the Ukraine, the part of Russia the Reich has coveted since 1918. Many responsible officials would not be surprised to hear the Germans offer an armistice to Stalin after the whole of the Ukraine has been occupied and the Soviet military power drastically curtailed.”

Another news item released from Washington under the same date (August 23, 1941) states that the Administration at Washington disclosed that President Roosevelt would ask Congress for five billions for a new Lease-Lend appropriation but that the request would provide no funds for Soviet Russia. Every important official

discussing material aid for the Soviets had made it clear that “you understand, of course, that lend-lease is out.” Mr. Jesse Jones, Federal Loan Administrator, in a press conference held August 20, 1941, was careful to point out that lend-lease aid for the Soviets was out of the question. At this conference Mr. Jones was asked under what circumstances might Russia get help. He said on a promissory note and only in the event that it is a long war and the Soviets run out of dollar exchange. Because Mr. Jones did not clarify his remarks on Russia the impression got about that RFC aid, similar to that of the British \$500,000,000 loan, may be the course the administration will follow. Nobody, however, took the trouble to point out that the Reconstruction Finance Act of 1941 prohibits loans on a promissory note. What looked like a grand gesture on the part of the loan administrator fizzled out dreadfully on second thought. (Note that this date, August 20, 1941, on the chart titled “Timing the Climax” in the August 1941 *DESTINY* is a date related to Israel finance.)

On August 25, 1941 — the third day made perfect from August 23, 1941 — as shown by references on the chart on page 7 of the May 1941 *DESTINY*, the Russian army moved in through the Caucasus between the Caspian and the Black Seas into Iran or Persia. This would appear in exact and complete fulfillment of the expected invasion and beginning of the Russian campaign except that it was supposed to have been done in connection with and as an ally of Britain, who also moved into Iran from the south and west on the same day.

The Russian move was suggested in the June *DESTINY* to cover the ten-day period from August 13, 1941, to August 23, 1941. German successes reached major proportions on August 13, 1941, and continued for the ten-day period indicated, suggesting by August 23, 1941, that Russia must give consideration to making terms with Germany; while, at the same time, German losses apparently were so great that she, too, was placed in a position where an agreement seemed necessary. The trouble in Iran was German fifth column

activities. When crooks agree, performance and not pledges are usually required. Undoubtedly Hitler's schedule had been delayed! The one thing he would have demanded of Russia, which Russia could deliver, would be to open the gateway between the Black and the Caspian Seas.

The question can rightfully be raised, therefore, whether Russia's move was wholly in friendship with Britain or whether she had become the fifth column nation in the great game.

In this same period just prior to August, 23, 1941, we had news of the outstanding event of the history of the period when President Roosevelt and Prime Minister Churchill reached complete agreement in plans for the defense of the nations of Israel which involve the complete destruction of the champions of aggression.

Thus we have seen literally fulfilled in history the description of the period given on page 10 of the March DESTINY, which follows:

"The 286 day period November 10, 1940, to August 23, 1941, will upset all Hitler's plans for invasion of the British Isles and divert his major effort towards the Mediterranean and Palestine via Egypt. Never forget that he can not successfully invade these Isles. This same period will, no doubt, bring the completion of a bargain between Germany and Russia which began exactly on its opening date.

"It also marks a major phase of British American reunion. We hear and read about its progress every day."

Now, refer to the date August 25, 1941, in the August DESTINY, as shown on the two charts. One indicates Hitler's next major move. If the move against Iran by Russia ultimately redounds against Israel we may yet see that this act was more the act of a deserter than an ally.

This same date, however, appears on the chart on page 17 indicating a period of 666×13 (Manasseh) days, beginning December 11, 1917, and terminating August 25, 1941. Since 666 represents the power of the Beast, the God of the Aggressor, and the 13 represents the nation of the United States, it suggests the meeting of these two forces in the period of the Judgment of the Nations. Since we think of Hitler as the head of aggression we rather expected more complete fulfillment on this date in that respect than actually appeared. We are, therefore, forced to make further investigation and study for more complete understanding. It is so simple I wonder how we missed it.

Take the chart in the August DESTINY and draw a line immediately be-

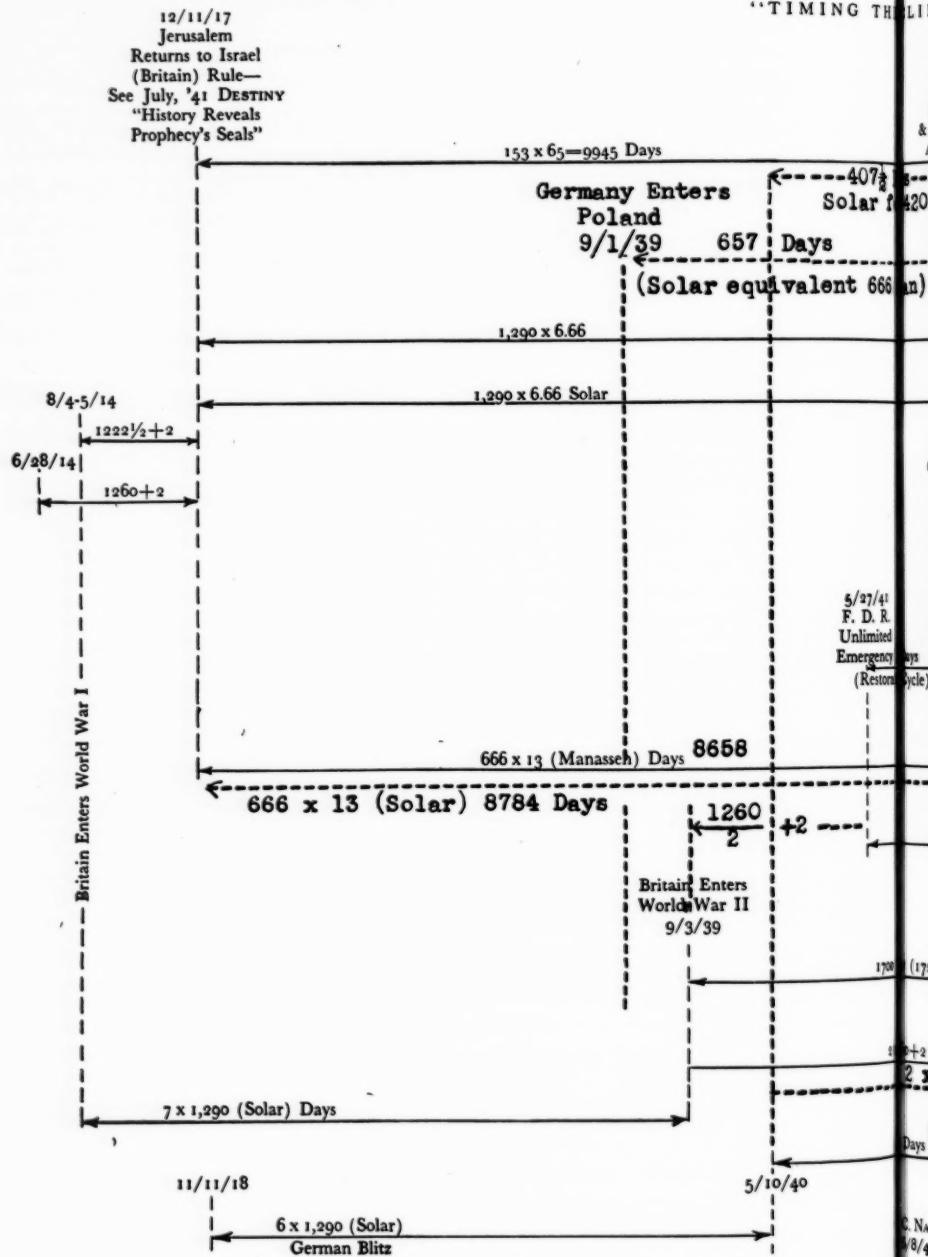
low this one in question that begins December 11, 1917, and extending just beyond August 25, 1941. Write on it 666×13 (solar measurement) and it will give you the terminal date of December 29, 1941. The formula for solar measurement against mean measurement is $8658 : 360 :: \times : 365.2424$. ($13 \times 666 = 8658$) $\times = 8784$.

Now check the number of days from this terminal date of December 29, 1941, to May 27, 1944, and you will find

that the period is 880 days. Write it on your chart.

Now connect this date, May 27, 1944, to the date of March 5, 1945, and note that this is 282 days (286 solar). $286 : 365.2424 :: \times : 360$. $\times = 282$. Add this to the "Timing the Climax" chart and note it connects with the chart in DESTINY for November, 1940, in the article titled "A Probable Plan for the Next 13 Years."

This addition reveals a new revelation



the center of the "Battle of the Atlantic," then historic action in Iran on August 25, 1941, placed the U.S. naval units squarely in the "Battle of the Pacific."

Referring to the two lines "Timing the Climax" chart indicated by the $1,290 \times 6.66$, I have tried in vain to connect the terminal date of the solar measurement October 21, 1941, to an outlet. (I note that October 22, 1941, is the more accurate date if calculations include all fractions.) The terminal date of the mean measurement June 19, 1941, however, if continued to March 4, 1945, the center of Judgment, the measure is 1,354 days, which is 1,335 solar measurement. It is interesting to observe here that the difference between the solar and mean measure of 1,335 days is 19 days — "the restoration cycle." The clear objective is the "restoration" of the government of the nations of aggression to God's government of peace through judgment. Daniel 12: 12 says, "Blessed is he (nation?) that waiteth, and cometh to the thousand three hundred and five and thirty days." The period June 19, 1941 to October 21, 1941 is an international trap in the Divine Providence of God wherein the nations of aggression under the power of the Beast are led. It is the hangman's scaffold of the story of Esther (including the Apocrypha). The trail began with the invasion of Poland by Germany — September 1, 1939 — not from Britain's entrance in defense, September 3, 1939. Draw it on "Timing the Climax" chart — June 19, 1941, is 657 days (the solar equivalent of 666 mean) from September 1, 1939, Germany's attack on Poland. In the diagram we have the story. There is only one way out for these nations and that way leads to the judgment of God of those nations bringing to them the blessing of the death sentence of Haman, the removal of the rule of the villain.

Likewise, referring to the lines on the same chart indicated by 666×13 , the nations of Israel are led into a war of defense. For the scaffold erected by Haman was intended for Mordecai (see the Apocrypha, Esther 10: 9 where Mordecai said, "And my nation is this Israel"). I have tried in vain to connect the terminal date August 25, 1941 to an outlet. The nations of Israel are led into an international trap of defense. The only outlet is indicated from the terminal date December 29, 1941 — 880 days to May 27, 1944 — indicating that the way out is only through the intercession of Christ. See John 11: 51 and 52. Extending this way out on our chart to March 5, 1945, the story is

completed. The King reverses the order — see Esther 16: 17-18. The nations of Israel are not brought to the center of Judgment, March 4, 1945, but are "displaced" from the "old order of Babylon and chastisement" into the position indicated by the terminal date March 5, 1945, in the Divine Providence, as foretold. Here they "ask God to do it for them" — Ezekiel 36: 37. Here they "Stand still and hear what the Lord will command" (Numbers 9: 8) where they shall "Fear not, stand still, and see the salvation of the Lord, which He will shew to you today." (Exodus 14: 13.)

Finally, we note that from Hitler's blitzkrieg across the lowlands initiating his drive against "The Isles" to this all important date of March 5, 1945, is 1,760 days or 2×880 . This double intercession number indicates the leadership of the two Israel nations, the U. S. and British Commonwealth, into complete reunion of defense. Just a way of letting figures talk. They say to me that when Hitler directed his destruction against God's chosen Israel he met the interceding Christ. Hitler signed his own death warrant on May 10, 1940. Execution is certain for the powers of destruction through Israel's God that we sometimes call "Divine Providence."

Study and meditation of what is expressed here in an effort to throw light by combining world events and Bible prophecy will bring a richness of reward unsurpassed.

APPENDIX

September 8, 1941

When on August 25, 1941, the date of Hitler's next major move coincided with 666×13 , suggesting that "The Beast Power" would meet "Manasseh" head-on, Iran (Persia) was the spot. Hitler led with his nose (German fifth column in Iran), expecting the padded (unarmed) glove of the appeaser. This time, however, the glove was loaded with the brass-knuckles of American Lend-Lease, supported by the 13-day trip that Mr. Churchill referred to as "the charter of the Atlantic."

Hitler, dazed, "didn't believe it was loaded" and decided to "pull the trigger and see" ten days later (September 4, 1941) in the incident of the German submarine and the destroyer "Greer." Result: "Hitler missed the boat."

Because the blood from Hitler's nose covered his mustache, some said, "The 25th brought no Hitler news." They evidently expected only a successful Hitler Blitzkrieg.

Students, please note the following:

August 25, 1941, to September 4, 1941, marks another of those ten-day periods of prophecy — (Rev. 2: 10).

The bi-sectional date of August 31, 1941, is 120 days to December 29, 1941. (See Chart.)

Here we see God's warning number (Genesis 6: 3) of what is to follow December 29, 1941. Not only do the nations of aggression meet God's battle-axe and weapons of war (Jeremiah 51: 20) with which God promises He will break in pieces the nations and destroy kingdoms, but the challenge of the God of aggression is accepted by the God of Israel which events will bring to a head December 29, 1941. The Christ number that follows reveals the source and method and time of the coming destruction!

★ ★ ★

CONGRESSIONAL INVESTIGATION of the oil situation has brought out some interesting facts. If the method adopted in handling oil is evidence of the methods being used in the handling of other vital needs of our people then the question in the public mind regarding the ability of the men appointed to carry out this program is not without foundation.

We are told that there are 20,000 surplus tank cars rusting on the rails in this country. A survey of these idle tank cars was handed Dictator Ickes a month before his first declaration of the need of a gasoline blackout. We are told that ample locomotives were available to haul tank trains from the oil fields to the eastern refineries without interfering with defense activities. When the means was at hand to remedy the conditions, why was it not used? Irreparable damage has already been done to filling station business and its effect has been felt in other trades.

The question is raised, Was the apparent gasoline shortage deliberately given out to create war consciousness? It may, of course, be just another of the many confused blunderings that seem to surround the defense efforts at Washington. In either case, it shows the incompetency of some of the men in charge of our defense program, and is a contributing factor to the apathy on the part of the public.

★ ★ ★

To BE able to give a reason for one's faith is better than to proselyte; and surely we have found the fourfold cord that passes through the Labyrinth — the Sacred Chronicles, Secular History, Prophecy and a common-sense Interpretation! The furthest from the literal is the furthest from the truth.

DESTINY

"My Holy Name"

By HENRY D. HOUGHTON

IT is remarkable how closely God's Holy Name is bound up with Israel in Scripture. And more strangely still, it is God Who has bound them both together!

And in many places, though Israel had wickedly sinned and broken God's law, yet God makes this singular announcement, not in the spirit of shame and defeat, but in the spirit of complete triumph.

Shame there was, and God charged them with it, upbraiding them for their unfaithfulness, and the disgrace which they had brought upon His Name; but through it all there runs the spirit of hope, ending with the final triumph of Jehovah, and the glorious vindication of His Holy Name! And in that vindication, quite without any merit on her part, *Israel's blessing, favor, recovery and redemption are forever bound up!*

This great movement of intimate and direct association *originated from God Himself.*

First, in the call of Abram — "Get thee out of thy country, and from thy kindred . . . unto a land that I will shew thee." Then afterwards, to both Isaac and Jacob and their descendants in the wilderness; showing itself in the kingly position taken up by God, in the choice of Moses their leader, and afterwards of Joshua; in their God-ordered marchings, their campings, their feeding, their clothing, and in a hundred other ways.

Not only were they called "*The people of God,*" but God Himself *acknowledged them as such, treated them as such, took command of them as such, punished them as such, and watched over them as such.*

Now that choice by God was not the choosing of a few individuals. *It was the choosing of a nation.* God had previously said to Abram, "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, *to be a God unto thee, and to thy seed after thee.*" (Gen. 17: 7.)

The point I wish to emphasize is, that God and Israel *are unalterably bound up together; and God Himself has done the binding!* AND NO MAN, AGE, NOR CIRCUMSTANCES CAN SEPARATE THEM! Only God can; and He has declared He never will (Isaiah 44: 21, Jer. 51: 5)!

God's honor, dignity, and name are irrevocably and intimately associated with Israel. Notice the following absolutely unconditional promise given to them through Moses:

"And God spake unto Moses, and said . . . I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. *And I have established my covenant with them . . . Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians . . . AND I WILL TAKE YOU TO ME FOR A PEOPLE, AND I WILL BE TO YOU A GOD: and ye shall know that I am the Lord your God.*" (Exod. 6: 2-7.)

There is no condition here for Israel to comply with, and it is almost word for word what He had promised to Abram over 400 years previously; and is a confirming, a renewing, an establishing of that sacred covenant.

This choice of a nation was fully known to Moses. For we read that when the children of Israel were in the wilderness, "The Lord spake unto Moses face to face, as a man speaketh unto his friend." On that occasion, Moses boldly said to God, "*Consider that this nation is thy people.*" Mark, THE NATION GOD'S PEOPLE! (Exodus 33: 13.)

This was a very grave assertion for Moses to make; however, the Lord did not repudiate it, but answered him, "My presence shall go with thee, and I will give thee rest."

Then Moses replies, "For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not that thou goest with us? *So shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken.*" (Exod. 33: 16-17.)

There again we have the same separation, the same choice of the nation that was made known unto Pharaoh: "*I will put a division between my people and thy people; tomorrow shall this sign be.*" And God has done the separating.

Later on, we see the great covenant in work. "And yet for all that, when they be in the land of their enemies, *I will not cast them away, neither will I abhor*

them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord." (Lev. 26: 44, 45.)

Moses continually reminds the children of Israel how that God had chosen them.

"For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?" (Deut. 4: 7.)

Again. "*For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.*" (7: 6.)

And yet again, "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" (4: 33.)

The great cry of Joshua to God when Israel was threatened with extinction: "And what wilt Thou do unto thy great name?" not only stands out as a remarkable and successful appeal to Jehovah, *but the very fact that it was made at all reveals the intimate association of the Divine Name with Israel,* and confirms the inseparable nature of the tie which then existed between Israel and His great Name.

Joshua must have known about the Abrahamic covenant of God, to be a God unto his seed forever; and rightly sees reproach, dishonor, and contumely coming upon that Name if Israel is destroyed.

That reason exists in fullest force today. For if that covenant was to Abraham's seed, "*in their generations for an everlasting covenant,*" then it must be in full force today, and right down to the end of time, if God is faithful.

The Psalmist, too, knew all about it, for he speaks in very decided language.

"*For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.*" (Psa. 135: 4.) This is not a Church; it is again the Nation of Israel.

The great King, David, speaks also some very bold words to God in his remarkable prayer recorded in II Samuel 7: 23, 24:

"*And what one nation in the earth is like thy people, even like Israel, whom God went*

to redeem for a people to himself, and to make him a name? . . . For thou hast confirmed to thyself thy people Israel to be a people unto thee FOR EVER: and thou, Lord, art become their God."

A most daring and even presumptuous claim for David to make if it was not true.

God, through the prophet Isaiah, makes many similar declarations:

"For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off . . . I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it, for how should my name be polluted? and I will not give my glory unto another." Another what? God? No! It cannot be that. Is it "people?" "Will not give my glory unto another people?" It would seem so; for it proceeds: "Hearken unto me, O Jacob, and Israel, my called; I am he; I am the first, I also am the last." (Isa. 48: 9-12.)

The Book of Ezekiel is full of references by God to His Holy Name:

"And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel." (Chapter 20: 44.)

And, again, in chapter 36: 22: "Therefore say unto the house of Israel, Thus saith the Lord God: I do not this for your sakes, O House of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went."

In the above and many similar passages we see the anger of the Lord stayed, and the bolt of Divine vengeance which Israel had deserved held back, and even turned into undeserved favor by the consideration of its effect on God's great Name! And at the close of the age, when the great battle of Armageddon is concluded, and Gog and all his hosts are destroyed, we have these words, "Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name. . . . Neither will I hide my face any more from them, for I have poured out my Spirit upon the House of Israel." (Ezek. 39: 25-29.)

So that the motive of God in Israel's treatment with favor which has operated for the last 3,000 years STILL OPERATES, and will continue to do so right up to the end of time! (Jer. 31: 35-36.)

If that statement be denied, we should ask in answer, "Has God ceased to have any regard then for His Holy Name?" For if He still has that same regard, then the same reason must operate for

the same treatment of Israel. The Name, the People, and the Treatment are all bound up together.

God said to Israel in Isaiah's day some very definite words.

"Thou art my servant, O Israel, in whom I will be glorified." (Isa. 49: 3.) And in another place: "This people have I formed for myself; they shall show forth my praise." These two passages are much more than promises. They are the declared purpose of God Almighty to glorify Himself through Israel.

So then, not only His Name is bound up with them, but His glory! To say nothing about His Truth and Honor! Now, if any disaster happens to Israel, and she is cast off, disinherited, or superseded, what becomes of God's Name, and His Glory, and what of His Truth and Honor?

One leader of the Church has recently said that "God has now no special people."

And another has said: "Let us beware of making God a Tribal God." I wonder whether either of them has read Psalm 83.

"They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation: that the name of Israel may be no more in remembrance."

Or Jeremiah 33: 24: "Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, He hath even cast them off? Thus they have despised my people, that they should be no more a nation before them."

The remarkable way in which these warnings fit the modern religious scorners is truly alarming. One would have thought that these stinging words would have given them pause in their mad speculations.

But the fact is, some of them are not aware what there is in Scripture; and many more know it only by the hearing of the ear; they give it no credence whatever! In the Psalmist's day, and in Jeremiah's, they were the enemies of Israel, who were saying it; today, alas! they are her friends! How appalling! Nay, it is even worse than that—they are even the Preachers and Teachers of the Word!

Another prominent Dissenting Minister has recently said: "It was a great pity that the Christian Church was ever saddled with the Old Testament!"

What glaring folly! What colossal ignorance! What awful presumption! A teacher of the Word standing up to God and daring to say that His Word, the only Word which our Lord had, was a drag on the Christian Church! To

what lengths will men go in their religious fanaticism! The two Testaments cannot be divided! They are the one revelation of God to man. Either fails in its purpose completely and altogether without the other.

That man, whatever college he had been to, had utterly failed to grasp the true meaning and scope of the marvelous Scriptures of Truth!

We read in II Peter: "One day is with the Lord as a thousand years, and a thousand years as one day." So that, when God spoke to Abram and made with him that vital Covenant, in His reckoning of time it was only four days ago! Not even as far back as last week! And yet men say that Israel is on the scrapheap, the Covenant of God broken!

What should we say of a man who entered into an agreement with us on Monday, affirmed it on Tuesday, emphasized it on Wednesday, re-affirmed it with delight on Thursday, and then on Friday repudiated it?

We should say some very straight things about him. And if the agreement was in writing, the law courts would not let him off! And yet that is exactly what men say that God has done! Can it be credited that men should have such a debased conception of the honor of an unchangeable God?

The Good, the Holy, the Covenant-keeping God do that? Never! Away with such falsehoods, and such ill-disguised treachery. God is not like that!

In Numbers 6: 22-27, we read: "And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: The Lord make His face shine upon thee; and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them."

Put His name on them. Was that a mere form? No! God Himself had put His name on their ancestors. Abram and Sarai. But here God commands Aaron and his sons, when they officiated before the whole people, to put God's name on them! Marvelous words! And God Himself says that He will back it up! "And I will bless them."

This is a dealing with the whole nation, not a select few! Not that the Name was not there before: it was! It had been placed on Abram and Sarai before the promised seed Isaac was born!

And when the miracle child Isaac came, he was born with the rights full

and undisputed which had been given to his father and mother.

But here was further and later evidence of God's goodwill. A confirming, a renewing, an emphasizing, nay, more, it was a continual benediction, a perennial blessing! A perpetual reminder to Israel that she had got upon her *God's great Name!*

Nor was it contingent upon Israel's obedience. They were obstinate, disobedient, sinful. Moses, their leader, charges them many times with this. Forty years after this he said to them: "*From the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord.*" (Deut. 9: 7.)

So that this blessing and the placing of God's Name upon them fell on them not because of their righteousness!

Now, we cannot imagine that God would do this strange thing as a temporary expedient.

Surely, if read correctly, it is a command to be continuously observed when the people were assembled together for worship, or when dispersing after being assembled.

Even 1,490 years later, in New Testament times, when Zacharias, the father of John the Baptist, served in the temple, and the Angel came and spoke to him, it says:

"And the whole multitude of the people were praying without at the time of incense."

Then when the Angel had struck Zacharias dumb it says: "And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: . . . for he beckoned unto them, and remained speechless." (Luke 1: 10, 21, 22.)

Here we have the people praying and waiting for the priest, Zacharias, to give them the usual blessing; but because he was struck dumb he could not, so he beckoned unto them.

So then this command came to Moses, *ordering Aaron and his sons in perpetual succession to put God's Name upon the children of Israel!*

Had this Divine command ever been rescinded? I am not aware that it has. And, strange to say, it is still in use today in the English National Church! And no part of the church service is so impressive and so solemn as when the minister stands up with outstretched arms over the people, and they, standing with bowed heads, receive this old-time, God-ordered, God-ordained Israel blessing.

And if we are that same "Children of

Israel," that same God-name must be upon us! And that same God-ordained blessing must follow on! "

On the contrary, if we are not that Israel, what are we doing using that singular, God-ordained, Israel form of blessing?

I wish to show that God always has worked with Israel for His Holy Name's sake; and that will be His attitude and action RIGHT DOWN TO THE END OF TIME.

In time past He distinctly declares that such was His method, and that alone was the reason of Israel's preservation and forgiveness. Let us look at that. (1) Time, Past. "*But I wrought for my Name's sake*, that it should not be polluted before the heathen." (Eze. 20: 14.) Again, "*But I had pity for mine holy name, which the house of Israel had profaned among the heathen.*" (Eze. 36: 21.)

(2) Time, Present. "Thus saith the Lord God, I do not this for your sakes, O house of Israel, *but for mine holy name's sake*, which ye have profaned among the heathen, whither ye went." (v. 22.)

And again, "*Not for your sakes do I this*, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel." (v. 32.)

There we have God declaring in the most pronounced manner that His method of treating Israel in Ezekiel's day (B.C. 587) was not according to Israel's merit or want of it, *but according to how His Holy Name stood affected.*

Let us take one example of this from Jeremiah 32: 30, "For the children of Israel and the children of Judah have only done evil before me from their youth." *Both houses, and both done nothing but evil!*

It is not speaking there of the youth of a man, going back thirty years! It is speaking of the youth of the nation, the inception of the nation, going back a thousand years!

And, "*only done evil!*" Think of it; that is God's charge; and yet in the same chapter there is heaped upon them blessing after blessing. "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, . . . and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me for ever, for the good of them and of their children after them: . . . Yea, I will rejoice over them to do them good."

(What? This people who have done only evil? YES; IT IS EVEN TO THEM.) "And I will plant them in this land assuredly with my whole heart and my whole soul. . . . *Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.*" (Verses 37-42.)

What can we make of all this? It is mercy, compassion, love beyond our utmost conception heaped upon the wayward, disobedient, rebellious child.

(3) Time, Future. Now I wish to show that God's treatment of the nations that come up against Israel at Armageddon, and of Israel herself in that coming final catastrophe is, by God's Own declaration, *on the very same principle, for His Holy Name's sake.*

In Ezekiel 36, we find that God takes it as a reproach upon His Own name that Israel had been carried away from their land into captivity. Listen to this: "And I scattered them among the heathen . . . and when they entered unto the heathen, whither they went, *they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land.*" (Verses 19, 20.)

We have there God picturing the heathen deriding and throwing contempt upon Israel, because they had had to leave God's land.

But look what God's answer is to this profaning of His Name. "Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, *but for mine holy name's sake*, which ye have profaned among the heathen, whither ye went. *And I will sanctify my great name, which was profaned among the heathen, . . . and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and bring you into your own land.*" *There is the reversing of the profaning.* Then comes Israel's cleansing: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: . . . and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Verses 22-27.)

And the root and the cause of it all is, as verse 22 tells us, "FOR MINE HOLY NAME'S SAKE."

And verse 32 confirms it: "Not for your sakes do I this, saith the Lord God,

be it known unto you: be ashamed and confounded for your own ways, O house of Israel."

And the cleansing is to be accompanied by the dwelling in the cities and the building of the wastes. "In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded." (v. 33.)

There you have it, *the saving and deliverance of Israel before the eyes of the heathen is the thing which sanctifies God's great Name!*

But in the 38th and 39th chapters of Ezekiel we have the final defeat and destruction of Gog at the battle of Armageddon; and as will be readily seen, it is all to *clear and maintain God's Holy Name!*

"Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name." (39: 25.)

That is the final result. Now turn back for the detail: "And thou" (this is Gog) "shalt come up against my people Israel" (notice who he comes against, "my people Israel") "as a cloud to cover the land; . . . and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes . . . And it shall come to pass . . . that my fury shall come up in my face. . . . And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with

him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." (Ezek. 38: 16-23.)

Now look at verse 7 in the next chapter. "*So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more; and the heathen shall know that I am the Lord, the Holy One IN Israel!*"

There you have the motive for it all — the keeping clean of God's Holy Name, and Israel's redemption and Israel's deliverance is BOUND UP WITH IT! And look how it finishes. Look at that little word "IN." "IN." "The Holy One IN Israel!" How magnificent, how glorious!

Now turn back to Ezekiel 20: 44: "And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord." Surely, surely, that is clear, and it is all still future.

Now, then, for the argument that comes out of all this. God declares that in time past He wrought with Israel "*for mine holy name's sake.*"

He declares that His method and plan for the present, when the words were spoken, were exactly the same! "*I do not this for your sakes . . . but for my holy name's sake.*"

He declares that right at the very

end of the age this motive still rules, "*So will I make my holy name known.*"

Now, then, Past, Present, Future — beginning with Abraham it is going on to the very end of time! So that wherever Israel is at the present moment, she is being treated on those lines; for God's Holy Name's sake, not according to their deserts. Till, finally THERE COMES THE TRIUMPHANT JUSTIFYING OF THE NAME, the sanctification of it, as it says, in the eyes of all the nations.

And then with power and might irresistible, with pomp and circumstance indescribable, He comes to smite Antichrist and all his hosts; and there falls upon him an overflowing rain, earthquake, hailstones, and fire direct from heaven, till his great army is consumed, and only one-sixth of it is left.

Then Isaiah's word will find full fruition. "The Lord hath made bare his holy arm in the sight of all the nations, and all the ends of the earth shall see the salvation of our God." (Isaiah 52: 10.) *And God's great Name besmirched by Israel (never by Himself; please note that), shall be finally cleared, and shown before all the world to be so in Antichrist's overthrow and Israel's miraculous and everlasting deliverance.*

These are not mere idle tales got up to deceive the unwary; they are the words of the Living God, consider that fact seriously; and they will come to pass as sure as the sun rules the day, and as the earth stands firm beneath our feet.

Beginning the Shooting Phase!

AS WE GO to press, the radioed declaration of President Roosevelt has ordered the U. S. Navy to shoot Axis warships on sight. This is the end of our progressive stages into the world conflict (See "Entering the War," DESTINY for August, 1941). We are now entering the *shooting* phase of the war as the President, in his official position as Commander-in-Chief of the Army and Navy, notified Germany and Italy that if their vessels enter waters defined as necessary to be kept free of Nazi and Fascist vessels in the interest of American defense, they will be sunk on sight!

W. C. Nabors, in DESTINY for August, 1941, wrote, "The 1941 model war does not follow the 1917 pattern. Many are looking to Congress alone to declare war, overlooking the fact that this is a *war of defense*. The President is

Commander-in-Chief of our armed forces, with full authority to use them for defense of the nation. This war will reach the shooting stage before Congress acts. Many doubt if Congress will ever formally declare war."

The inevitable has now happened as the direst result of our moving into Iceland in July of this year. In the August DESTINY we stated editorially, "Now it has become mandatory upon our government to keep the ship lanes clear, at least as far east as Iceland, in order to supply and protect the garrison we are now to maintain in this eastern outpost so recently established."

Because of the recent attacks made upon American ships, regrettable as these incidents may be, we cannot turn back. America is definitely in the shooting phase of the war if the Axis

powers decide to challenge the President in the stand he has taken. We cannot conceive of Germany refraining from sinking ships wherever she finds them.

American entry has been long foreseen, bringing together the two major Anglo-Saxon nations in the war on Nazism. The real gravity of the situation and the coming repercussions have not yet dawned upon our people, nor will they until we begin to feel the effect of the inevitable pressure of a war that is not confined to naval engagements nor to battle fronts.

Before us lie sorrow, bloodshed and tears; for in our state of spiritual decadency God will use coming disasters to compel a recognition of Him and the need of His Guidance in order that we may be saved out of all our difficulties.

The Perfection of Kingdom Rule

By HOWARD B. RAND

THE WAR, strife and turmoil of the ages ended with the scenes depicted by John in our last chapter. The Kingdom Age is about to begin. The Apostle witnesses the establishment of the rule of that Kingdom, not only over all Israel, but over the entire world as well.

All the prophets have looked forward to the day of this restoration and have sung the praises of the perfection of the administration of our Lord in that coming day when the world would be delivered from the rule of evil and evil men. Peter, speaking of Jesus Christ and His ascension, said of Him, "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." John, now having witnessed the triumphant return of our Lord, saw the discomfiture of all the enemies of His Kingdom. As an eyewitness to that restitution he declares that His Bride, or Kingdom, hath made herself ready. A study of the prophets clearly shows that the restitution signifies the time when Israel will administer her God-given constitution. In that day she will walk in His commandments and keep all His statutes.

This is the day when the promise made through Isaiah is to be fulfilled, "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Then follows the statement of the wolf dwelling with the lamb and a leopard lying down with a kid, and all the animals that today would destroy each other at peace one with another, and a child safe in their midst.

In that day the Lord said, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11: 4-9.) This same prophet says, "Strengthen ye the weak hands, and confirm the feeble

knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." (Isa. 35: 3-6.)

In that day, "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." (Isa. 65: 21-23.)

Of the Kingdom rule of our Lord Micah has this to say, "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. . . . In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever." (Micah 4: 3-7.)

Jesus Christ takes over the Throne of His father David in this Kingdom Age and reigns over the House of Jacob forever. This is preparatory to the extension of His reign over all the earth, for having defeated the enemies of His Kingdom and assumed supreme authority over all the earth, Satan is bound so that he is unable to continue his former deception of men and nations which deception has been responsible for war and strife upon earth.

The Angel from Heaven

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he lay hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

What is signified in this binding of Satan? We must not forget that we are dealing with a book that majors in the use of symbols. Now there are two ways in which a wicked man can be bound: One is to place him in literal chains and confine him within the four walls of a prison; the other is for him to be at liberty in the midst of society, but that society so perfectly ordered and ruled that it is impossible for him to commit any crime or to deceive any man.

The information furnished us by the prophets regarding the iron rule of our Lord and the methods by which administration will be carried out during that reign would indicate that the binding of Satan is brought about by the very conditions that will be extant upon earth at that time. The perfection of the administration of the affairs of His people and of the entire world during this Kingdom Age will be such that Satan will be bound as effectively as though he were literally in chains and under lock and key.

Peter furnishes us a splendid example of the administration of justice that will be universal under the restored kingdom. Ananias and Sapphira thought to keep back part of the price of the goods they had sold and declared to Peter they had turned in all. Peter knew their thoughts and passed judgment upon them with the result that both dropped dead because they had tried to deceive the Holy Spirit. (Acts 5: 1-10.) Isaiah declares that our Lord under Kingdom rule, "Shall not judge after the sight of his eyes, neither reprove after the hear-

ing of his ears." (Isa. 11: 3.) As with our Lord, so with those who will reign and rule with Him in His Kingdom. No form of crime will be able to survive such a rod of iron rule for the administrators and leaders will know the thoughts and intents in the hearts of the people, and a man who thinks to do evil with the intention of carrying out his thoughts, will be under arrest before he has an opportunity to do evil. With such leaders at the head of the government there will be perfect observance of law and nothing will harm or hurt in the entire Kingdom.

This type of administration will as effectively bind Satan as though he were tied hand and foot in the bottomless pit for the duration of this Kingdom rule.

The Thousand Years

There has been much speculation regarding this thousand year period. What is its length and what are the events that take place during its duration? It may be a thousand actual years or it may be a prophetic time period in which each day in this thousand year period is a year in duration. In that case the Kingdom Age would be 360,000 years in length. We do know that in other time measures Revelation has treated a day for a year and the ten days during which the Church in Smyrna was to have tribulation were ten years. (See Chapter II.)

Whichever scale is to be used for the measuring of this thousand year period, during its duration perfect peace and happiness will be the lot of His people.

The Organization of His Administration

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years."

This statement is so clear it would seem hardly necessary to make any comment regarding it. The resurrection has taken place with the summons to the marriage supper, followed by the Triumphant Return of our Lord who has taken over the rule in His Kingdom. This is confirmed by John who declares this is the first resurrection. The rest of the dead, so he informs us, who are not classed with those who have been faith-

ful remain in their graves until the close of this Kingdom Age.

It will be a special privilege to be alive and have a part in this Kingdom Age and John says, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

These have attained unto the highest calling and have become immortal. While the Christian has eternal life and will live for ever and ever in fulfillment of the promise of Jesus that those who believe and accept Him as their Saviour will have life eternal, many forget that there is a higher calling. Those who attain unto this highest calling have gained the victory and are to become like as He is and reign and rule with Him. It was this higher calling for which Paul strove though he knew that he was assured of life eternal.

The End of Kingdom Rule

"And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea."

The question naturally arises in one's mind, Why, after the years of perfect rule and peace, should Satan be loosed again? This loosing would indicate that the restraining power of the iron rule of our Lord has been withdrawn for a time. Apparently this removal of the restraining power of our Lord's administration is for the purpose of demonstrating that unregenerated man, though having experienced the blessings of the Kingdom rule of our Lord, when given the opportunity will rebel against Him and His administration.

Gog and Magog

The very fact that these thus gathered are designated to be Gog and Magog would verify the fact of that rebellion against the Throne. It was Amalek that fought against the Throne of Jehovah when Israel left the wilderness of Sin. It is this same people who are confederated in the group that God through Ezekiel (Ez. 38 and 39) declares he is against because they are confederated against Him and attack Israel. (Ps. 83.)

Let us not confuse this attack by Gog and Magog with the earlier attack described by Ezekiel against the house of Israel. Ezekiel speaks of a confederacy of people from the north quarters that

move against the land of Israel who are called Gog and Magog and chief prince of Meshech, or Moscow. The conflict of which this prophet speaks is brought to an abrupt end by the direct intervention of God in behalf of His people.

Gog and Magog as used in Revelation would indicate that the same motives lying back of this attack upon the camp of the Saints actuated the earlier attack against Israel just prior to the beginning of the Kingdom Age. Ezekiel defines a definite geographical location for Gog and Magog who descend from their north quarters upon Palestine. In Revelation there is no such geographical location given but the four quarters of the earth are mentioned, indicating that the spirit that animated Gog and Magog in the previous conflict is now actuating millions scattered over the face of the earth as this Kingdom Age comes to a close.

The battle brought to a close by the triumphant return of our Lord is now renewed as His Kingdom reign closes with His enemies gathering from the four quarters of the earth against the camp of the Saints which is the Kingdom Center and Throne.

The Attack

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." There is no doubt as to the motive of unregenerated men in their opposition to righteousness and righteous rule when the restraint of that rule has been removed. An immense army now moves against His people and the city and capital of the Kingdom. The desire on the part of the enemy is to destroy the system of Kingdom administration that evil men may again take over world rule.

Great Destruction

"Fire came down from God out of heaven, and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever."

Here in symbol is set forth the fact that tribulation and destruction await the Devil and all his works as such tribulation and destruction came upon the beast and the false prophet. That this lake of fire is a symbol of destruction is verified by Daniel's declaration regarding the beast, "I beheld even till the beat was slain, and his body destroyed, and given to the burning flame." (Dan. 7: 11.)

The Great White Throne

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." John now describes the dead, small and great, standing before this Throne, waiting judgment.

The Books Opened

"The books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

Here is presented a most interesting scene when men will be judged worthy of life because of their works. Christians recognize that they are not judged according to their works but according to their faith and are rewarded according to their works. But here we have a judgment according to works. Standing be-

fore the Great White Throne are all the dead that were not resurrected at the beginning of the Kingdom Age. Judgment now takes place. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

The Judgment Day

How long will this judgment day last? We have no way of knowing. We do know that the *Day of Grace* has lasted about two thousand years. But whatever length is assigned to this day of Judgment men will be tried for their works during its duration. Not until that day will we fully understand our Lord's statement when He said, "It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment" than for the city or people that reject the Kingdom message. (Matt. 10:15.) This we know, that

"Whosoever was not found written in the book of life was cast into the lake of fire."

It is into this same lake of fire that death and hell are cast. The statement follows, "This is the second death." Then this lake of fire signifies destruction, for Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28.) There is a resurrection from the first death but the second death is destruction.

Those who have a part in the first resurrection are immune from this second death. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Now follows a revelation to John of the coming New Order of the ages.

(To be concluded in DESTINY for November. The final chapter of Study In Revelation is titled "A New Order of the Ages.")

The United States of America in the Bible

(Continued from inside front cover)

As long as we thought it concerned the Jews, it was only mildly interesting: the Jews are still here to see. But what puzzled us was that they were in no-wise performing what the Bible said Israel should do in these latter times of ours. We could plainly see that the Jews were not doing it. *But, nevertheless it was being done.* And we looked to see by whom? And once more we discovered the Anglo-Saxon and kindred people.

It is also a key to history. How gloriously Palestine rose to be the birthplace of the profoundest law and the most abiding political and economic ideas! And then Palestine receded to what we see it today. Why? Israel had moved out. Palestine received the Jews again, but Palestine was nothing after Israel *moved out*, and remained nothing until Israel *moved in* again, as she did when General Allenby lifted the Turkish yoke and placed Palestine under the protection of that other branch of Israel — the British people. Greece arose, and Greece receded. Why? The people that made Greece moved on. If you seek the continuance of Greek temple building today, seek it in the Isles and in the United States. Rome arose, and Rome fell. Why?

The people on whom Rome arose moved out.

Where did these people go? They went wherever you are able to trace today their characteristic work — principally in the lands now called Anglo-Saxon. These characteristics are all Israel characteristics. They mark unmistakably one people and one people only, and have continued to mark them through the long story of the rise and fall of world empires. This people has never fallen, never been enslaved, have preserved their freedom, and stand today *the only monitors of freedom in the world.*

Thus, when we say that this fact is also the Key to these times, you will see that we have anticipated it. The meaning of the present and the future is being revealed where Israel is — that is, by the Anglo-Saxon and kindred peoples. They hold the principles, the methods, the power which are the determinative ingredients of these times.

When we announce this truth we are naturally asked how it squares with the Bible. We feel it would be a serious matter if it did not square with the Bible. But our experience is this — for one person to whose mind this truth is proved by the Bible, there

are five persons to whose minds the Bible is proved by this truth. A living people before our eyes cannot be doubted; often the page of Scripture is. Because of this doubt the testimony of the people to the truth of the Book has often been more startlingly effective than the testimony of the Book to those people. That is to say, those who really know the Book — and they are few today — are easily convinced by an appeal to the Book; but because there are such multitudes who do not know and do not want to know the Book, this truth of the People has come to them as such an effective revelation that they instantly see it to be an integral part of Biblical revelation as well.

By history, biology, psychology, artifacts, along a score of lines, the same truth comes to light, namely, we are part of that ancient stream of people, now mighty in the earth, whose duty and destiny it is to be the light-bringers to all the struggling peoples of the globe.

You are a member of Israel. Your pedigree, your racial map, your orders for the day as individuals and as a nation, are on record. Does it not become you to know *who* you are and *how* you ought to view your times, and *what* you ought to do?

"A Rendezvous With Destiny"

By REV. E. J. SPRINGETT

SOMEONE has said recently, "Half of the Anglo-Saxon world is under the Stars and Stripes and the other half of the Anglo-Saxon world is under the Union Jack. Together they represent 'the Stick of Joseph and all the House of Israel, his companions.'" (See Ezek. 37: 16, *Ferrar Fenton*.)

When this is understood, how tremendously significant and important was the meeting on a British Battleship somewhere in the Atlantic of the President of the United States and the Prime Minister of Great Britain, accompanied as they were by the heads of state departments and naval and military officers of the highest rank. And what an inspiring Service that must have been, when President and Prime Minister standing on the deck of that mighty battleship, surrounded by the evidences of naval and military might, joined in the petition "Give Peace in our time O Lord because there is none other that fighteth for us but only thou O God."

That historic meeting has been called "The Rendezvous with Destiny." From it there came as a result of the conference between the heads of the two governments of America and Britain, a document consisting of eight points which a well-known journalist has described as an International Bill of Rights.

Speaking of the meeting, *The New York Times* editorially says: "Behind the President and the Prime Minister, in the background of the momentous decisions taken in the field of policy and of high strategy, there was a third power at this conference — the Power of Destiny. In the apocalyptic struggle that envelops the planet, the United States and Great Britain have no choice but to act together."

This is all profoundly true and ringing down the ages there comes the echo of the prophetic statement: "This people have I formed for myself, they shall shew forth my praise." "Ye are my witnesses saith the Lord and my servant whom I have chosen." "Thou (Israel) art my battleaxe and weapons of war, for with thee will I break in pieces the nations and with thee will I destroy Kingdoms."

The New York Times says that "the Power of Destiny" was present at the

conference between the representatives of America and Britain. Should we not rather say it was the Power of God? For God is controlling the issue of this conflict. He has His hooks in the nation's jaws and their movements, hard as they may be to understand as they take place, all point irrevocably to the ultimate conclusion. And behind the eight points of the declaration of a common policy by President and Premier, methinks I can see the inspiration of the Spirit of God. International freedom, economic security, freedom of the seas, of religion, and the guarantee of the rights of all men are all implicit in the statement. Time and space does not now permit a detailed examination of its clauses, but while the two leaders who formed them may be unconscious of the fact, their pronouncement is a revelation of the truth that the nations they lead are the only people capable of implementing by deed the proposals made. For example, the assurance of the freedom of the seas, without hindrance to all men. No people but the Anglo-Saxons could guarantee this; and they do so because of their birthright. To Abraham, the progenitor of our race, God declared: "Thy seed shall possess the gate of his enemies." The "gate" is sea power; and we all know that Britain and America, by possession of all the strategic points of importance on the oceans of the world, control the seas, and thus make them safe for men of every land to sail them on their lawful occasions.

And the other clauses are indicative of the fulfilment of the responsibility placed upon Israel and can be summed up in the words of God through Isaiah: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" (Isaiah 58: 6 and 7.)

Speaking of the meeting and its significance, Mr. Winston Churchill said: "This was the meeting which marks forever in the pages of history the taking

up by the English speaking nations, amid all this peril, tumult and confusion of the guidance of the fortunes of the broad toiling masses in all continents, and our loyal effort without any clog or selfish interest to lead them forward out of the miseries, into which they have been plunged, back to the broad high road of freedom and justice. This is the highest honor and most glorious opportunity which could ever have come to any branch of the human race."

And then speaking of the tremendous nature of the present crisis he continued: "Even the most skeptical person must have the feeling that we all have a chance to play our part and do our duty in some great design, the end of which no mortal can foresee."

"Some great design!" What is it? I think the answer is that it is the Divine Plan and Purpose in Human History, with which Israel is inseparably connected. The Design which has for its final consummation, the functioning on earth of a perfect social order in which dwelleth righteousness; into which God, Himself, has planned that Israel shall lead the nations of the world.

There are people who strongly object to the idea that God has chosen any nation for such a purpose. When the fact is mentioned, they immediately accuse us of proclaiming an exaggerated nationalism and pandering to pride of race. What nonsense; and how indicative of the ignorance of these critics! Now listen to some Bible statements: "When the most High divided to the nations their inheritance when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel; for the Lord's portion is his people. Jacob is the Lot of his inheritance." (Deut. 32: 8 and 9.)

In the Abrahamic Covenant which is absolutely unconditional, and incidentally I challenge our critics to deny that fact, we have the statement: "In thy seed shall all the nations of the earth be blessed." (Gen. 22: 18.)

And that there should be no mistake regarding the designated "seed" God declares: "In Isaac shall thy seed be called."

Centuries later, God again said:

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"Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend." (Isaiah 41: 8.) And again: "This people have I formed for myself, they shall shew forth my praise." (Isaiah 43: 21.)

We, the Anglo-Saxon people, the English speaking people, are Israel, and upon us has fallen the responsibility of the Seed of Isaac. Well may Mr. Churchill say that we have a duty in "a Great Design," and that that duty is the highest honor which could ever have been delegated to any branch of the human family.

Referring again to the statement issued by President Roosevelt and himself, Mr. Churchill called it "A simple rough and ready statement of the goal toward which the British Commonwealth and the United States mean to make their way."

* * *

What is that goal? It is declared to be the goal of freedom, from the threat of world domination by force, of freedom of speech, of thought, of worship, and the right to live in accordance with one's deepest convictions. It suggests an after-the-war condition according to human planning. Is this the true goal? The expressions of opinion that have been made up to the present regarding the coming new world order have as a rule been inspired by the highest human ideals. But is this enough?

Visualize the problems confronting the world when this war is over and, for a moment, view them on the assumption that the war will end as have other wars. Think of the difficulties of readjustment, think of the economic problems! Before the present war, it was becoming plain to all thinking people that these problems were in fact incapable of solution by human wisdom. Governments, political parties, economists and experts were admittedly at their wit's end. These difficulties have all been accentuated by the present crisis, can they be solved by human means alone? The experience of the past does not suggest that possibility. Think of the after-war conditions subsequent to 1918-19. Think of the talk about reconstruction, then about planning for a permanent peace, about a new world order rising Phoenix-like from the ashes of the old; and then think of the result of all the efforts that were made, and you arrive at the present chaos, and the failure of all the post-war planning of twenty years ago. And why this failure? Because we left God and God's Plan out of our reckoning! Like the

men of Babel of old time, we determined to build without any reference to the Divine Blueprints. Our League of Nations was, as the Bible describes it, "a wall daubed with untempered mortar"; the whole edifice of modern civilization, "a house built upon the sand." Do not let us make the same mistake. God declares regarding the present crisis, and its ultimate outcome as far as we are concerned: "I will yet be enquired of by the House of Israel to do it for them."

He is waiting for that enquiry to be made! There can be no rough and ready plan for future action; it must be a statement of principles based upon Divine Instruction, and completed according to God's Blueprints.

* * *

And then the Prime Minister made this statement: "The United States and Great Britain do not now assume that there will never be any more war again." Of course not: they cannot so assume while they are thinking and planning in terms of human understanding. But the fact is that God declares that the final result of this present conflict shall be the destruction of the forces of evil and aggression, and that the result of the enquiry of Him yet to be made by the House of Israel will be Peace; not a man-made Peace but a God-given Covenant. Here are His words: "I will make a Covenant of Peace with them, it shall be an everlasting Covenant unto them." And the prophet Isaiah, visualizing the setting up of a Righteous World Dominion under the Sovereignty of Jesus Christ declares: "Of the increase of His Government and Peace there shall be no

end upon the Throne of David, to order it and to establish it with judgment and with justice henceforth even forever."

We rejoice at Mr. Churchill's reaction to that wonderful Service held on H. M. S. Prince of Wales to which reference was made earlier in this article. It must indeed have stirred the hearts of those who participated and who sang the old National Hymns: "O God Our Help in Ages Past," "Eternal Father Strong to Save," and "Onward Christian Soldiers." As the Prime Minister said, all there had "a right to feel they were serving the cause for which the trumpet has sounded from on high." Did Mr. Churchill have in mind the sounding of the Seventh Trumpet marking the rapid approach of the Coming of Christ and the End of this Age? That sounding forth, remember, is the signal for a great proclamation. Listen to the words regarding it, "And the seventh angel sounded and there were great voices in heaven saying 'The Kingdoms of this world are become the Kingdoms of our Lord and of His Christ; and He shall reign forever and ever'." Or as Moffat puts it, "The rule of the world has passed to our Lord and to His Christ and He shall reign forever and ever."

Yes, the trumpet call is sounding! It is not only a call to material action but a call to the Recognition of God who is alone the Giver of Victory, for "Victory is of the Lord." May God not withhold victory until we do acknowledge Him and bring ourselves in line with His requirements? He cries to us: "Hearken unto me my people and give ear unto me O My Nation."

Shall not we, leaders and people alike, take heed?

Coincidence

ON October 6th, 1937, General John J. Pershing attended a ceremony in Paris at which a statue of himself, erected in Lafayette Park, was dedicated. Philippe Pétain, now head of the French government, was in attendance.

Recently Pétain in an address to the French nation announced the policy of collaboration with Germany. At the same time that he was thus setting forth a course of action that would bring France into full accord with the Nazi régime and in opposition to the Anglo-Saxon point of view a summer storm swept over Paris. The statue of General Pershing tumbled from its pedestal and was smashed into hundreds of pieces. Did it "just happen" that way?

One Man's Destiny

By C. R. DICKEY

CHAPTER VI (Continued)

Israel: from Jeroboam to a New Order in the West

BRUCE HANNAY, in "European and Other Race Origins," pages 460-461, says that the "Danai who had dwelt in Dardania during Trojan days, but after the fall of Iliam (Troy) had crossed and given their name to the Dardanelles, retired northwards, their name never appearing again in Greek history." So after the Danaoi vanished completely from Grecian history we find them appearing again in the Isles and coastlands of western Europe. As suggested by Hannay, "Dan" is included in the word Dar-dan-elles; however, if origins can be traced by names, then it is important to remember also that the name of Darda, Zarah's son who is believed by some authorities to be the founder of Troy, is prominent in the two places mentioned by the historian — Dardania and Darda-nelles.

Unquestionably the Danites can be traced more easily than any other Israelitish tribe because of their custom of attaching the name "Dan" to places and rivers along their line of march. Doubtless it was this family characteristic to which their great ancestor Jacob referred in Genesis 49: 17 — "Dan shall be a serpent by the way." In other words, Dan in his wanderings shall leave a trail like a serpent. In fact one translator renders it, "Dan shall be a serpent's trail." Judges 18 supplies two examples. Danites went up and took Kirjath-jearim: "wherefore they called that place Mahenah-dan." They passed on and captured the city of Laish, "and they called the name of the city Dan, after the name of Dan their father." Ptolemy's map of Ireland shows the names Dan-Sowar and Dan-Sobairse on the northeast coast where colonies of Danaan settled after departing from Greece in ships. Trace their land route northward out of Greece and the first thing one finds on the map is the river Danube. Follow the river on to the north and west. Beyond its source we find the Danish archipelago and a country called Denmark in English; Danmark in Danish, Swedish and Norwegian; Danemark in German and

French; and Danio in Esperanto. According to the historian Keating, "The Danaans were a people of great learning and wealth; they left Greece . . . and went to Ireland, and also to Denmark and called it Danmark, Dan's country."

There are two other colonies of Israelites which may have moved to the western Isles at very early dates. In the last chapter of his book, "British History Traced," L. G. A. Roberts presents evidence of Ephraimites leaving Egypt and settling in Britain before the Exodus. He connects this group particularly with Druidic worship and customs. One of Ephraim's sons was named Eran from which may have come the word Erin. Merton Smith suggests that Simeon's quarrel with Moses may have resulted in the removal of many Simeonites from Palestine. He says: "The quarrel with Moses seems never to have been straightened out. The tribe of Simeon is not mentioned in Moses' blessing of the tribes in Deuteronomy 33. The other eleven tribes are recorded there. Simeon's lot in Palestine was a restricted one, and although one of the Israel — ten-tribed people — had its territory entirely surrounded by Judah. It has practically no Bible history in the book. What became of this large part of the tribe of Simeon that seems to have disappeared from the wilderness? It is perhaps the hardest trail of all to follow. It is suggested that these Simeonites formed the Celt-Iberian migration which moved westward from the Levant about the fifteenth century B.C. and settled in Brittany, Belgium, Wales, Devonshire, part of Cumberland, and part of Cornwall. These people are sometimes called the Simonii in classical atlases, and if so, they form the third Israel colony to find 'The Appointed Place.' Indeed, it is very probable that their advent antedates that of Zarah-Judah from Troy." ("Israel: Her Racial Divisions and Geographical Wanderings," page 7.)

All these early migrations of Israel colonists are most important. We have reviewed them at considerable length because they pave the way for future movements of still greater significance; namely, God's removal of the entire covenant nation and its Davidic throne

from the EAST to the WEST. Colonies settled by Calcol and Darda, princes from the Judah-Zarah royal line; by the amazing maritime and land expeditions of the house of Dan; possibly also by Simeonites and Ephraimites — all these together, augmented by intrepid pioneers from other branches of Israel who joined them from time to time, constituted the initial steps toward the "appointed place" of II Samuel 7: 10. They were the vanguard of "Israel in the islands" to whom the latter part of Isaiah, chapters 40-66, is almost exclusively addressed. They formed a nucleus for the final gathering and restitution of the Lord's peculiar treasure — His kingdom of priests and holy nation which He founded in Abraham, Isaac and Jacob. These prophetic plans were moving silently to their inevitable consummation centuries before Israel and the throne came to an end in Palestine.

"I will appoint a place for my people Israel, and will plant them: neither shall the children of wickedness waste them any more, as at the beginning." (II Sam. 7: 10; I Chron. 17: 9.) Where then is this appointed place? Since Israel was already in possession of Palestine the promise must refer to another place that would be peculiarly her own as Palestine was. It would be a place of safety from which they would move no more. Isaiah reveals that Israel's future planting would be in islands to the west.

"Keep silence before me, O islands; and let the people renew their strength. . . . Thou Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. . . . *The isles shall wait for his law.* . . . Listen, O isles, unto me; and hearken, ye people, from far. . . . Thou art my servant, O Israel, in whom I will be glorified. . . . The isles shall wait upon me, and mine arm shall they trust." (Isaiah 41: 1, 8; 42: 4; 49: 1, 3; 51: 5.) The only large islands in a group west of the Holy Land are the British Isles. And since we have already traced Israel migrations to those islands in the western sea we may conclude that in all probability they are the "appointed place" of Old Testament prophecy. Isaiah 24: 13-15 portrays this uprooting and replanting of Israel:

"When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the valleys (marginal reading), even the name of the Lord God of Israel in the isles of the sea." A well-known writer makes this comment on verse 15: "The Hebrew word for 'sea' is the same as that for 'west.'" All islands of any consequence are in the sea, hence "isles of the sea" is a meaningless translation; the correct translation is "Isles of the West," which in Bible times meant none other than the British Isles — the only large group of isles in the west.

Jeremiah foretold that Israel, after her captivity, would be regathered out of the north. "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel. . . . They shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." (Jer. 3: 12, 18. See also Jer. 16: 14-15.) So Jeremiah heard God calling the tribes of Israel out of the north; Isaiah saw them settling and heard them singing in their new homeland — while the centuries marched on.

As the prophet Jeremiah looked upon the ruins of Jerusalem and watched the legions of Babylon depart with what was left of its citizens and the treasures of its temple he must have felt that life was over for him. Surely there was nothing more he could do except to die in heaviness of heart and defeat. We see his grief and hear the sobs of his broken heart in his Lamentations. "How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! . . . Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow. . . . For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me." (Lam. 1.) Jeremiah was frustrated and crushed. He was certain that he had failed his people and his God. But God's ways are not our ways. And, strange as it may seem, the faithful prophet's chief work had not yet been done. Had Jeremiah dried the tears and analyzed his commission from the Lord he would have known that his work was

not finished. With beautiful simplicity he states it in the first chapter of his great prophetic book:

"Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant."

Jeremiah had presided over the rooting out and pulling down of the throne of David in Jerusalem. After all, Jeremiah was human. In the first agonizing pain of the destruction he forgot that he was also "to build and to plant" after the desolation. But God does not forget — not even one little word that He has ever spoken!

What became of the throne of David? At last we have come around to the answer. Jeremiah removed it from Jerusalem and "planted" it in the new place which the Lord told David He would appoint for His people Israel. Next, we shall see how it was accomplished. It is a most fascinating story.

Nebuchadnezzar thought he had put an end to the dynasty of David when he captured Zedekiah and killed all his sons. Evidently he did not know that Hebrew law permitted the crown princess to inherit the throne when there were no male descendants. So he did not harm Zedekiah's daughters. They did not even go to Babylon. According to Jeremiah 43: 4-7 they were taken to Egypt with Jeremiah and his secretary Baruch. When they arrived at Tahpanhes in Egypt the Lord told Jeremiah that Babylon's king would soon overrun Egypt also, and destroy the remnant of Judah who sought refuge there. (Jer. 43-44.) Naturally this warning led Jeremiah to seek a safer land for the royal princesses who were under his care. Where then did they go? Jeremiah does not tell us; but the answer is concealed in the peculiar riddle of Ezekiel 17.

The prophet Ezekiel was among the Judah deportees in Babylon. He was visited there by a delegation of Israel deportees from Assyria. "Israel, a hundred years in an alien land, had no prophets, but now that God spake in Judah as before. So these men of Israel sought Ezekiel, the Prophet of Judah. And not only did Ezekiel consult with them, he also received a prophetic message which he was commissioned to deliver to them. It is interesting and important to know this message, one of the last to be uttered directly to Israel. The address is clear

— it is sent to Israel, and in terms which Israel, and no Babylonian spy would understand."

"Son of man, put forth a riddle, and speak a parable unto the house of Israel; and say, Thus saith the Lord God; A great eagle with great wings, longwinged, full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants." (Ezekiel 17: 2-4.)

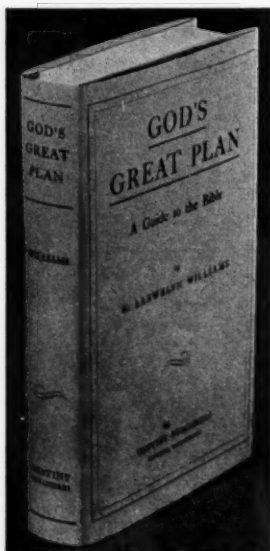
The interpretation of this parable is in verse 12: "Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princess thereof, and led them with him to Babylon." The meaning is now plain. Nebuchadnezzar was the "eagle"; Zedekiah's royal family was the "highest branch of the cedar"; his sons were the "young twigs" who were "cropped off" and carried into the "city of merchants", or Babylon. The parable tells the same story as Jeremiah 39: namely, the capture of Zedekiah; the death of all his male heirs; and the cessation of David's throne in Jerusalem. These facts we know from history; therefore, the real purpose of the first parable and its explanation is to serve as a key to interpret the riddle of the second parable in verses 22-24:

"Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent; in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell."

With the first parable as an example it is a simple matter to solve the riddle. The "high cedar" was the royal house of David; the "highest branch" was Zedekiah; the "tender one" of the "young twigs" was the crown princess. The Hebrew word used here for tender is feminine, in contrast to the masculine form of the same word in Isaiah 53: 2. Now the Lord said through Ezekiel that when the throne of David was uprooted in Jerusalem, He would crop off a daughter from the family of Zedekiah and "plant it in the mountain of the height of Israel." Note that the tender twig was not only to be planted in Israel, but in the "height of

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Israel", that is, in a royal house ruling over Israel. After the transplanting this feminine twig would "bring forth boughs, bear fruit, and be a goodly cedar"; in other words, it would propagate a famous dynasty and bear many royal descendants who would constitute the latter day house of David, under whose shadowing branches all races and colors of people would find shelter.

The tender twig was to be cut off and removed from Jerusalem. It was to be planted in Israel. But Israel had not been in Palestine for 120 years. So where would the "tender one" be planted? Surely it was destined to be far away from Palestine in the new land which God had in mind when he said to David, "I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more." (II Samuel 7: 10.) Where, indeed, would one expect to find the covenant throne if not in the place where the covenant people were to be planted? Without doubt Ezekiel's important chapter revealed God's plan to transfer the throne of David from Judah and Jerusalem in the east, to Israel and the Isles in the west. We have seen from Bible history that important colonies of Israelites left Asia Minor and Egypt long before the captivities. Some settled in other lands even before the Exodus; other migrations took place during the centuries that followed. We have traced some of these to the coastlands of Europe and the British Isles. Is there any history in the islands beyond the Mediterranean Sea which sheds light on the movements of Jeremiah and the king's daughters after their sojourn in Egypt? Do we find the history or traditions of any country referring to the arrival of a Hebrew prophet about that time?

The history and traditions of Ireland are much older than those of England and Scotland. Sir James McIntosh says, "The Irish nation possesses genuine history several centuries more ancient than any other European nation possesses in its present spoken language." These ancient Chronicles of Ireland inform us that a sage came from Egypt by way of Spain about six centuries before the Christian era, and that he landed on the northeast coast of Ireland where Carrickfergus is now. He brought with him a princess and a secretary. They came on a ship belonging to the Iberian Danaan, and brought with them a rough stone, a banner and a large mysterious chest. The name ascribed to the aged seer

was Ollam Fodla, meaning "Wonderful Prophet"; the princess was called Tamar Tephi — the tender, beautiful; the scribe's name was Simon Brug or Bruch. Irish poetry and folklore identify Ollam Fodla as Jeremiah and Tamar Tephi as the daughter of Zedekiah. As to the latter, "ancient Irish poetry is full of her praises, of her lofty birth, her stormy life in Jerusalem and at Tahpanhes in Egypt, her voyage to Spain and thence to Ireland." It is also claimed that Tamar Tephi's younger sister, Scotta, who was with Jeremiah on the first lap of the journey, never reached Ireland due to the fact that in Spain she married a Celto-Scythian prince named Milesius.

We have seen already how parts of the tribes of Dan and Judah colonized the Isle of Erin, or Ireland, several centuries before Jeremiah's day. Consequently when Jeremiah and his little party came to Ireland they landed among their own kindred. By the time they arrived the Israelites of Ireland had a king reigning over them called Eochaidh Heremon. "The ancient Irish exercised great care in keeping record of the lines of descent of their kings. King Heremon was of the tribe of Judah and his genealogy showing his descent from Judah, the son of Jacob, has been preserved."

These old Irish documents register one of the most important romances in all the world. King Heremon promptly lost his heart to the lovely Tea, as she was sometimes called, and they were married. In this manner the transplanted "tender twig" from the branch of Zedekiah and the cedar of Lebanon became Queen Tamar Tephi over Israel in Ireland. As we have seen, Heremon was descended from Judah through Zarah; his queen also was descended from Judah, but through Pharez, the ancestor of David's royal line.

"Thus both of the twin sons of Judah became progenitors of kings — the Pharez line ruling in Palestine and the Zarah line ruling in Ireland. After the overthrow of the Pharez line in Palestine, the two lines became united in Ireland through the marriage of Heremon and Tea Tephi, from whom were descended a long line of Irish monarchs extending for a period of more than a thousand years. As is well known, the Scottish monarchs were descended from the Irish kings. The last Scottish king, James VI of Scotland, became James I of England, and from him the present King of Great Britain is descended."

(To be continued)

Paralleling History

IT WAS the hope of The Autocrat of the Breakfast Table in 1857, the year of the Great Panic, that the *Atlantic Monthly* would endure until an ideal state of society should be established. The *Atlantic Monthly* celebrated its Diamond Jubilee in 1932, at which time most *Atlantic* readers and other Americans felt that some future time must elapse before the hope could be realized; although none of them questioned the continued existence of the *Atlantic*.

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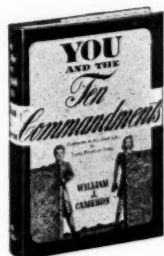
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LETTERS

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Sirs:

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Isn't it strange England was always opposed to Communism, now they are aiding Russia? I heard a lecturer from Toronto recently who told his audience they did not have Communism in Russia — it was their religious faith, labeled Communism by others.

Yours truly,

MRS. C. A. F.

Buffalo, N. Y.

Evidently our correspondent does not read DESTINY carefully nor completely; nor does she know the history and future of the Servant Race of the Book.

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— ED.

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ROWLAND HILL once said: "Because I am in earnest men call me a fanatic, but I am not; mine are words of truth and soberness. I once saw a gravel pit fall in and bury three human beings alive. I shouted so loud for help that I was heard at the distance of a mile; help came, and two of the poor sufferers were rescued. No one called me a fanatic then."

Clergyman Corrects!

Sirs:

I am enclosing a check to renew my subscription to DESTINY which expires this month; and would not want to be without it in these days of Prophetic fulfillment.

Especially interesting in the September number were Rev. E. J. Springett's splendid article ("National Ignorance") and Boake Carter's "Holy Laws Applicable to Today's Life."

The latter article certainly pierces to the very root of many of the national difficulties afflicting this generation. It is a splendid presentation, though I noted a few of the references were incorrect: for instance, laws for humanity to animals are in Deut. 22 instead of Lev. 22; those for instruction to local governments, judges, courts, etc., should be Deut. 25 instead of 5; laws applying to war should be Deut. 20 instead of 6, and laws of marriage and domestic life should be Deut. 24 instead of 8. While these errors are not serious and do not lessen the value of the article, I would suggest that DESTINY readers who do not possess a Concordance may wish to read and find it confusing to locate the accompanying Scriptural references.

I wish your publication every success in these very extraordinary times.

Yours sincerely,

REV. WILLIAM F. FEGAN

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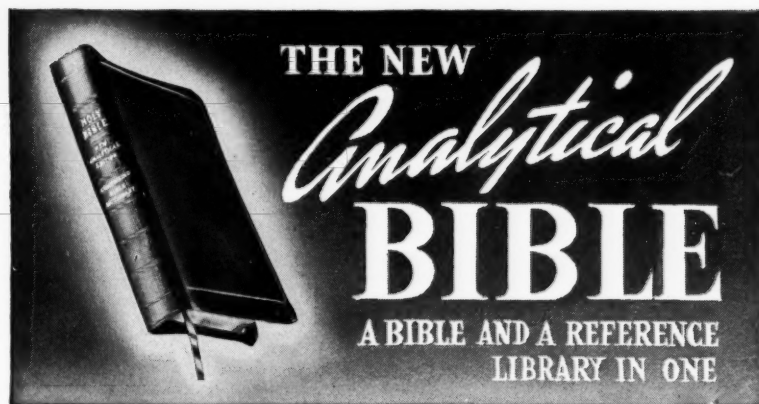
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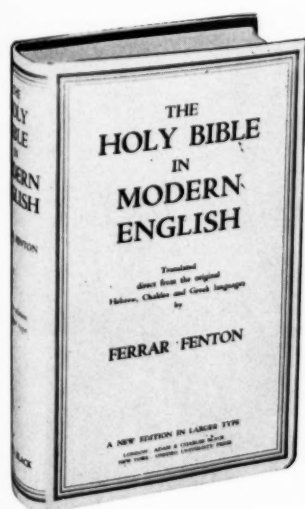
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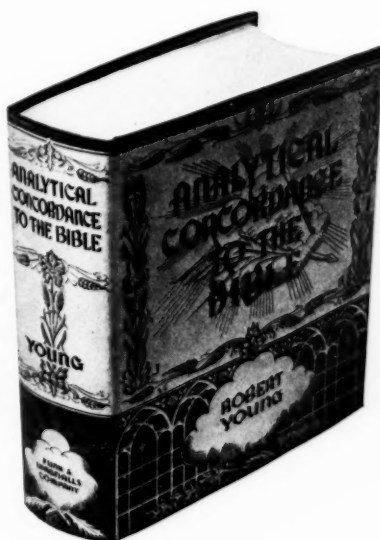
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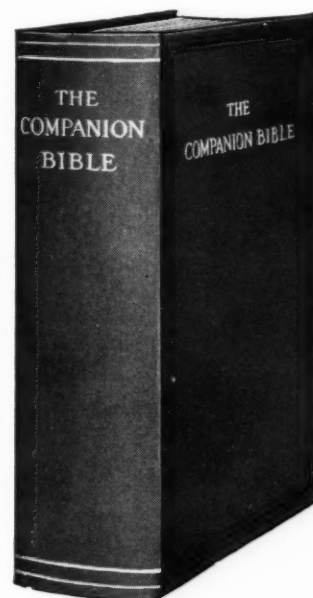
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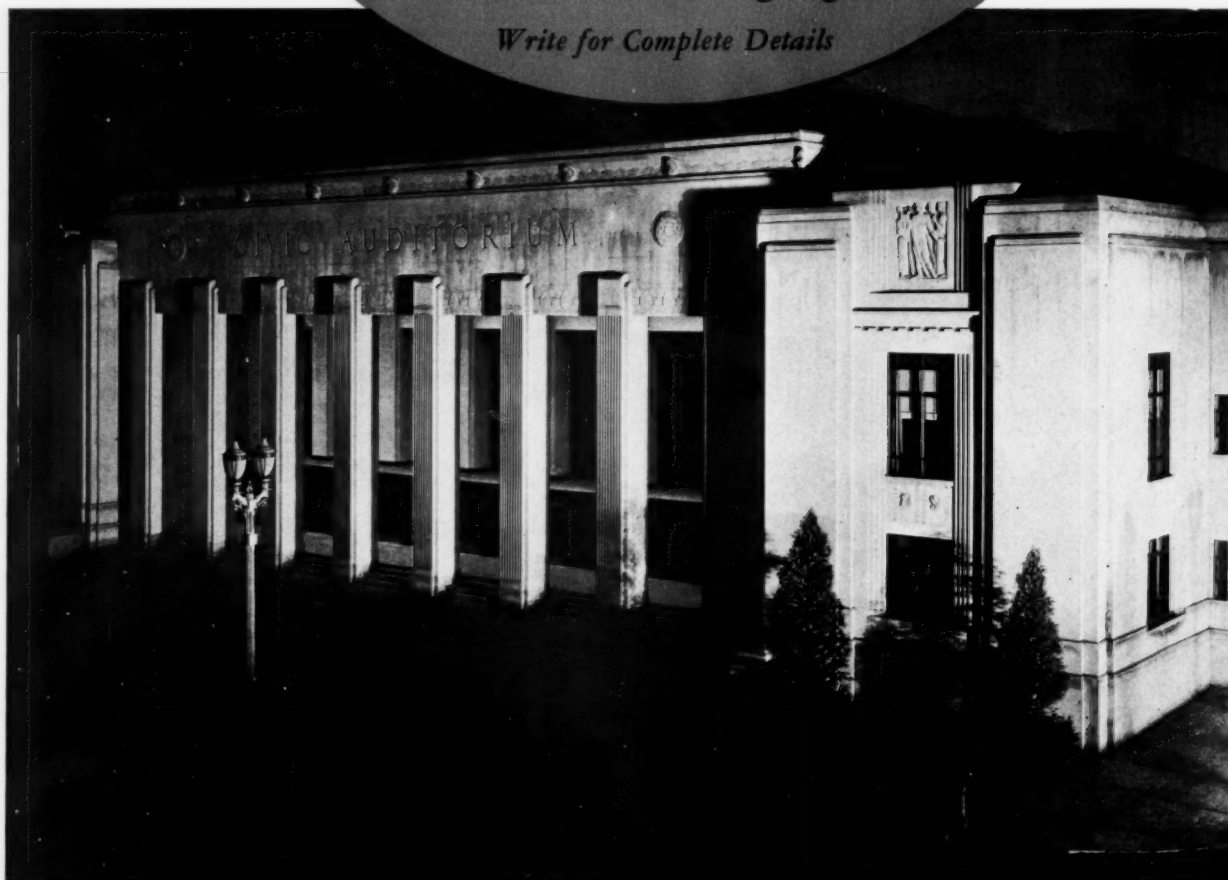
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